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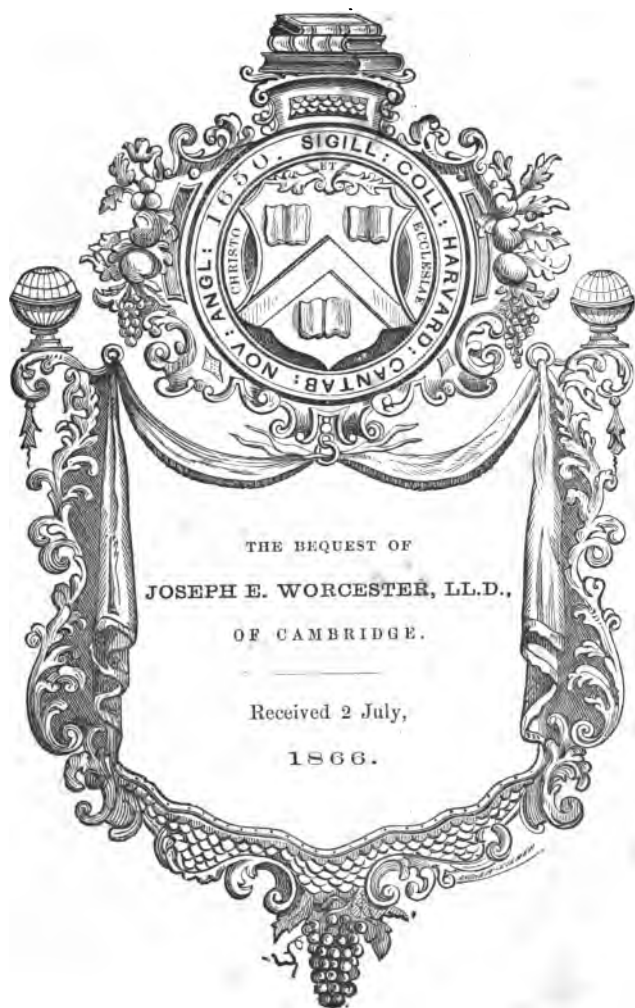
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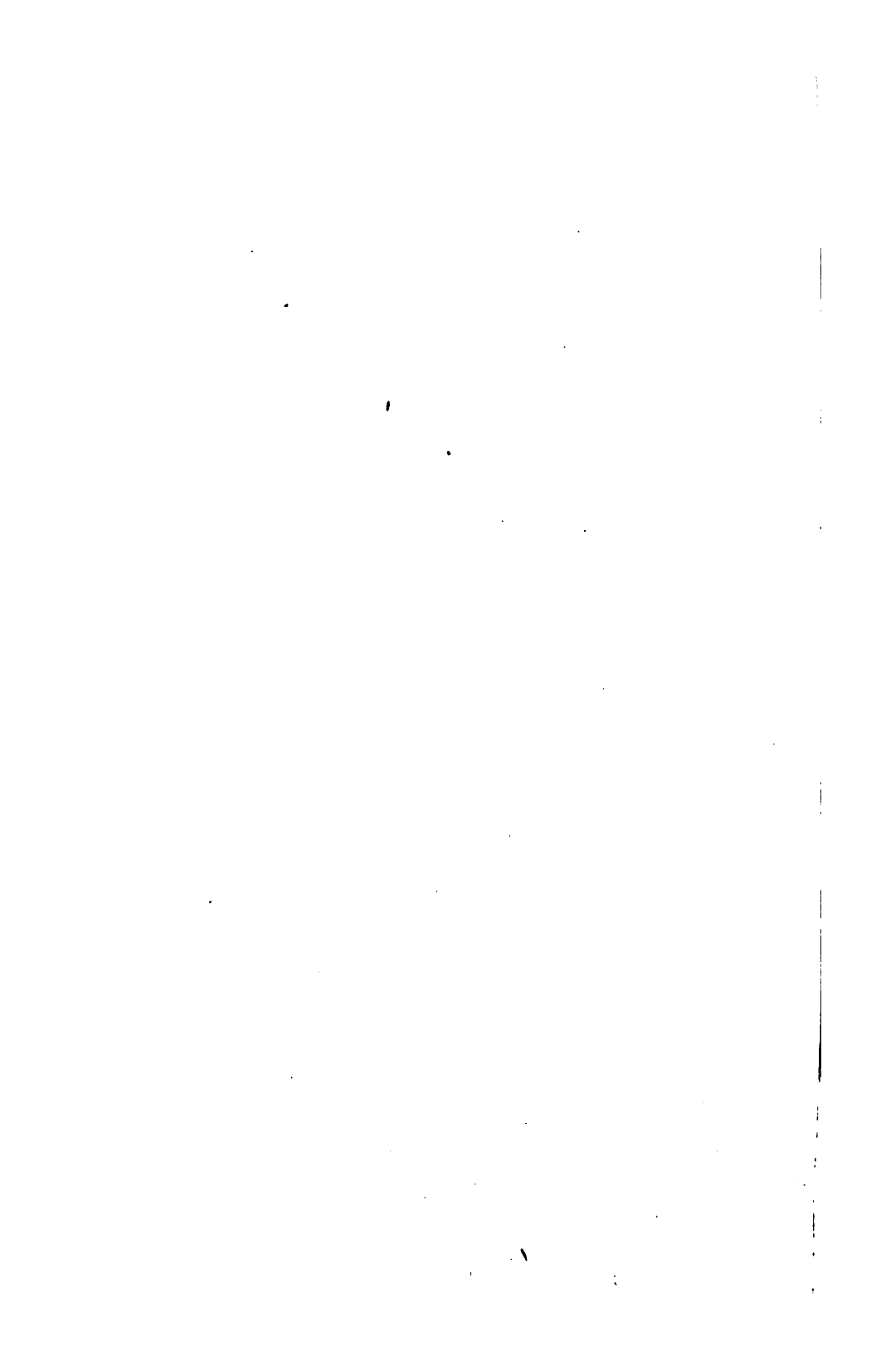


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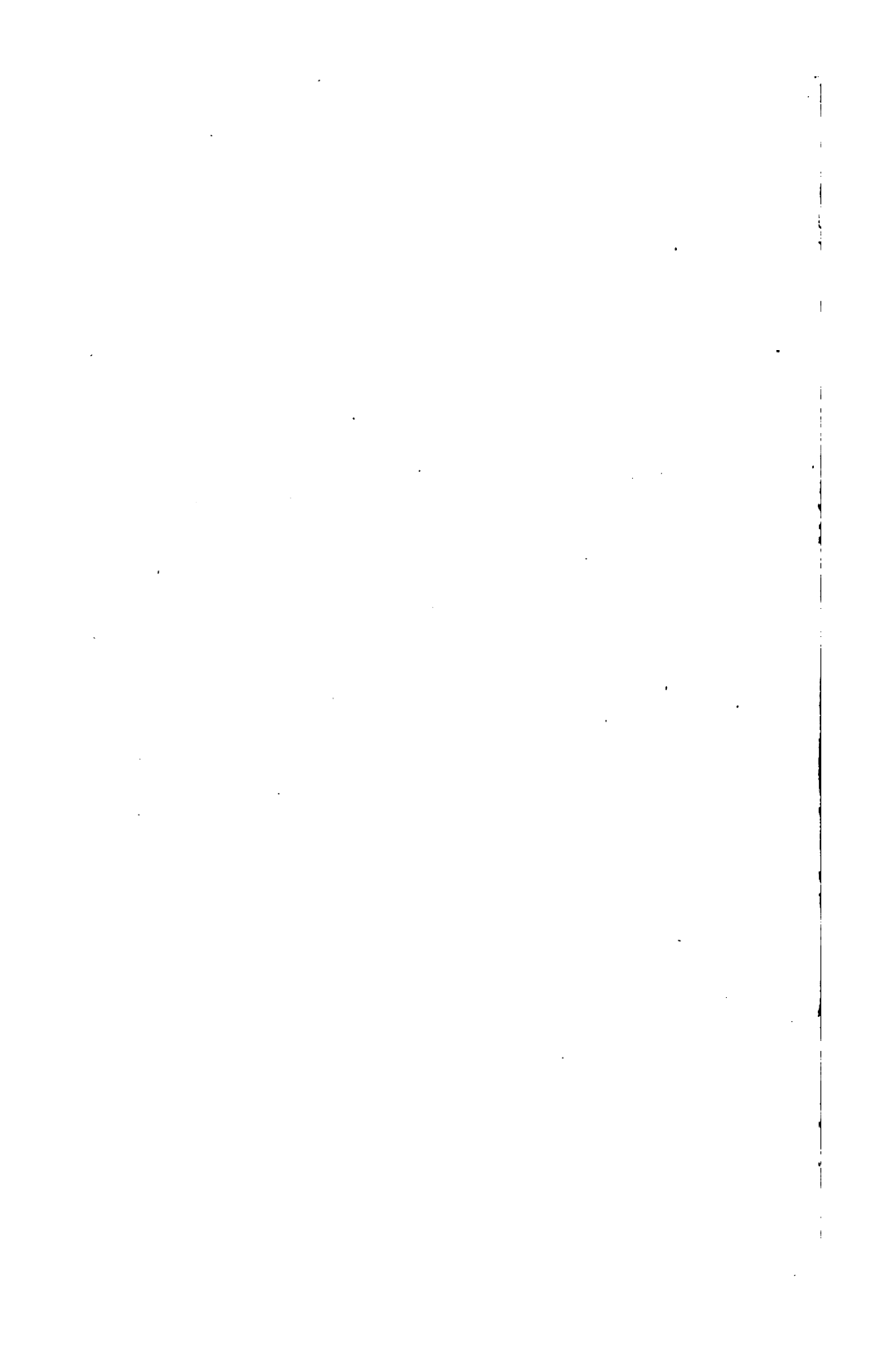
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THE
CHURCHMANS'
THEOLOGICAL DICTIONARY.



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BY THE

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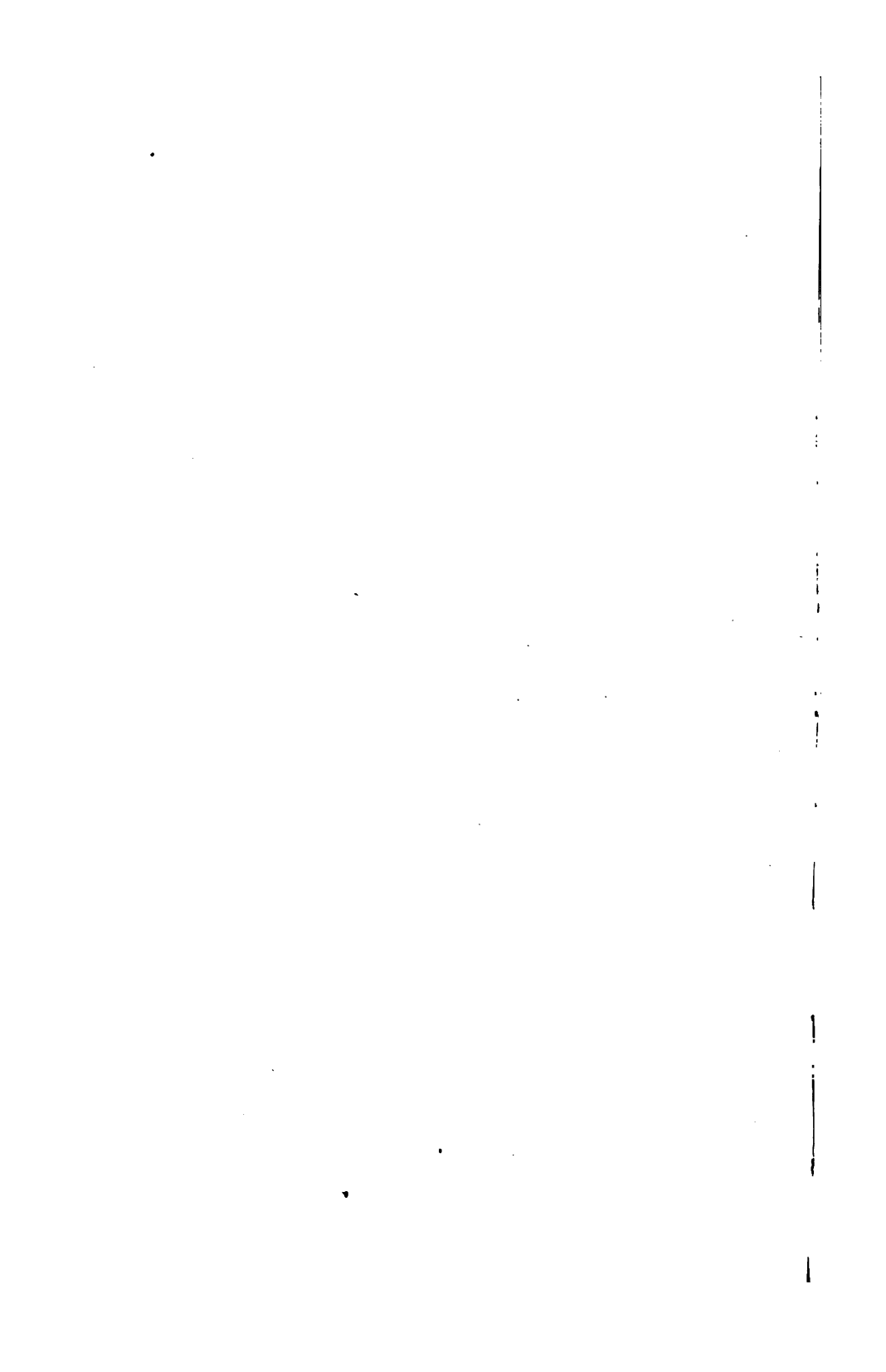
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He has made a few verbal alterations with the view of meeting objections that might be offered to the wording of any Article.

LONDON,
July, 1845.



PREFACE.

THE design of this Work is to give plain and simple explanations of the Theological and Ecclesiastical terms which are used in describing and discussing religious Ordinances, Doctrines, and Institutions, without entering into the controversies which have arisen respecting their object and import. It is the province of Dogmatic and Polemic Theology to investigate the grounds of a doctrine, the policy or utility of a practice, and the reasonableness or significance of a symbol. The proper business of the writer of a Dictionary is rather that of ascertaining the sense or senses in which each phrase is commonly employed; and, the meaning actually attached to each name.

Useful as such labour is at all times, it is more especially required at a period when the Symbols and Institutions of churches excite more than ordinary interest, and form topics of current conversation. But the artifice, which unhappily is no uncommon one, of *insinuating* opinions of things under the guise of an explanation of the meaning of words, the Editor repudiates as disingenuous. He has formed, indeed, his own opinions on controverted points, but he has abstained from inculcating his private views of disputed matters, because his object is not to give instruction but to furnish information.

The reader will find references to such Works as will throw light on the subjects which he may be desirous of investigating to a greater extent: and, in disputed points, the writers on both sides are impartially cited, and their respective views fairly stated. The Editor has received, throughout, many contributions of Articles from writers of high and acknowledged ability; as well as much important help, in the form of additions and corrections, from the same persons.

Accurate information and freedom from *misquotation* are

essential in a Work professing to be impartial; and, in order to supply the knowledge sought for in a book of reference. In both these respects the Editor trusts that this volume will bear the scrutiny of a rigid examination.

As this work is intended, though not exclusively yet more especially, for the use of members of the Church of England, a brief account only has been given of the ordinances and peculiarities of other bodies of Christians, except in cases where they had some analogy or connection with the Anglican Formularies. In speaking of those from whom he differs, the Editor has avoided anything like an appearance of harshness or bitterness, allowing to all men an equal right to honest opinion. The work being designed, not so much for practised theologians as for ordinary men of business, brevity has been sought so far as is consistent with perspicuity.

Had there been already before the public any Work fairly conveying information on such subjects as form the main contents of this volume, and free from an obvious bias towards some particular set of opinions, the Editor would not have entered into competition with it. He has sought to give the information required by persons likely to consult this Dictionary, in a cheap and portable form convenient for reference, and requiring no professional training to comprehend. How his task has been performed the Public must decide: but he can conscientiously claim for himself and his associates the merit of honest purpose, and of a sincere desire to state truth in a candid, intelligible, and complete form.

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AARON. The first high-priest of the Jews of the tribe of Levi, was the son of Amram and Jochebed, and brother of Moses. (Exod. vi. 20.) He appeared before Pharaoh as interpreter to his brother; was his constant associate in all the transactions of the Israelites until his death on Mount Hor, in the hundred and twenty-third year of his age. (Num. xxxiii. 38, 39.) He married Elisheba, the daughter of Aminadab, of the tribe of Judah, by whom he had four sons; the two elder were destroyed by fire from heaven; the third (Eleazar) succeeded his father in the pontifical office. (Deut. x. 6.)

AB. The eleventh month of the Jewish civil year, and the fifth of the ecclesiastical; it has thirty days, and corresponds with part of our July and August.

ABBA. A Syriac word signifying *father*. There was a law amongst the Jews forbidding servants or slaves to call their master *abba*; hence probably (in allusion to the change in man's condition by Christianity), the use of the word by the Apostle Paul. (Rom. viii. 15.)

ABADDON. A name given to Satan, meaning a *destroyer*; having reference to his purpose and occupation, which is to destroy the souls of men by his machinations. He is represented in the Book of Revelation as the king of the locusts, under the fifth trumpet,—a vision which probably described the agents of the devil, headed by antichrist; all antichristian orders of every kind; all the patrons and upholders of false religions, whereby the souls of men are ruined.

ABBEY, ABBESS, ABBOT. Monastic institutions existed long before the promulgation of Christianity, in various eastern countries, and were adopted by the Jews during the Babylonish captivity. There can be little doubt that the

Essenes were an ascetic confraternity, constructed on a Samaritan model, and bound by vows precisely similar to the monks of a later day. Several of the idolatrous sects in Syria, and still more in Egypt, adopted rigid rules of life, and formed themselves into associations for their observance. They chose amongst themselves a president or head, whom the Hebrews named **אב** *ab*, and the Syrians *abba*, words equally signifying *father*. This title, slightly altered, was adopted by the Greek and Latin churches when they received monastic institutions, and thus the word Abbot came to signify a spiritual father, head, or director of a society held together by monastic vows. Abbess was the name taken by the superior of a convent of nuns; and the ascetic community, whether male or female, was denominated an Abbey.

In the earliest age of ascetic institutions in the Christian church, the monks were rarely in holy orders, but were pious persons who retired from the world to live in common. The head or abbot whom they elected, was merely a president possessing no defined power; and all matters of ecclesiastical rule or religious discipline were placed under the control of the bishop of the diocese. About the close of the sixth century, it became usual for monks to enter into priests' orders, and thenceforward there was a constant struggle to emancipate the monasteries from episcopal control. The efforts of the abbots to throw off the authority of their diocesans long disturbed the Church, and called forth severe denunciations from several of the early councils. Increase of monastic wealth gave the abbots additional means of asserting their separate jurisdiction; some obtained charters of independence, and others obtained grants of temporalities from princes, which raised them to a perfect equality with the prelates. There were in England before the Reformation twenty-seven mitred abbots and two priors, who were lords of parliament, and sat in the House of Peers.

In the abbey the authority of the abbot was unrestricted, and was sometimes exercised with the most cruel severity; the slightest offences were corrected by disgrace or confinement, extraordinary fasts or bloody flagellation; and disobedience, murmur, or delay, were ranked in the catalogue of the most heinous sins. Breach of conventual vows was punished by being immured alive in a niche or dungeon, and left there to die of foul air and hunger. In modern times the power of the

heads of monasteries has been reduced within very narrow limits, and the sovereignty both of abbots and bishops in all continental countries has been subjected in all material points to the authority of the civil magistrate.

An abbess in the Roman Catholic church possesses in general the same dignity and authority as an abbot, except that she cannot exercise the spiritual functions appertaining to the priesthood. For example, she is not allowed to hear the confession of her nuns; this however was formerly permitted, but the practice was abrogated, according to the learned Martone, 'because that there was no end to the questions which female curiosity might ask.' It is required that an abbess should be more than thirty years of age, and should have professed five years at least before the date of her election.

ABELIANS. One of the less considerable of the Gnostic sects of the second century. They regulated marriage after the example of Abel, who (they said) though married, lived in a state of continence.

ABEYANCE signifies *expectancy*, probably from the French *bayer*, to gape after. Lands, dwelling-houses, or goods, are said to be in abeyance, when they are only in expectation, or the indentment of the law, and not actually possessed. When a living has become vacant, between such time and the institution of the next incumbent, it is in abeyance. It belongs to no parson, but is *kept suspended*, as it were, in the purpose, as yet undeclared, of the patron.

ABIB, or NISAN. The seventh month of the Jewish civil year, and the first of the ecclesiastical. It has thirty days, and corresponds with part of our March and April. The Passover was always in this month.

ABJURATION. A forswearing, or renouncing by oath. Among other things, the term is applied to the disallowing to the Pretender any right to the crown of these kingdoms. Where the error to be renounced is purely religious, it is sufficient to make the abjuration before the bishop, or the officer to whom he may delegate the duty of receiving the abjuration; but when the civil as well as religious interests of the community are endangered, the state also exacts, in some cases, an oath of abjuration.

ABLUTION. A ceremony in use among the ancients, and still practised in several parts of the world. It consisted in

washing the body, which was done before the performance of several religious rites; always before sacrifice.

ABOMINATION. In Scripture, signifies that which is the *object* of hatred. Shepherds were an abomination to the Egyptians, (Gen. xlv. 34,) probably on account of the tyranny exercised over them by the Hyksos, or shepherd kings. The term is applied also to that which is *itself* morally defiling, (Rev. xxi. 27,) and in a more special sense to idolatry, which is corrupting to the conscience, and was attended by many rites of a polluting character. The 'abomination of desolation,' (Dan. xii. 11,) is supposed to refer to the image of Jupiter, set up in the temple of Jerusalem by order of Antiochus Epiphanes.

ABRAHAM. The founder of the Jewish nation. He was the son of Terah, and born at Ur of the Chaldees. Called at the age of seventy-five years to leave his country, he obeyed the divine command, and went and dwelt in Canaan, though without obtaining any inheritance for his old age. His wife Sarah bore him a son—the child of promise—named Isaac, and when commanded to offer up this his only son, for a burnt offering, his faith did not stagger; he went to the appointed place and lifted up his hand to slay him, concluding that the God who had miraculously given him a son, could raise him again to life. (Heb. xi. 8, 9, 10, 19.) The patriarch's name was at first Abram, which signifies *the father of elevation*; but on a renewal of the divine covenant, it was changed to Abraham, which means, *the father of a great multitude*. (Gen. xvii. 5.) Abraham is set before us in Scripture as an example of persevering faith,—a faith which was "counted unto him for righteousness." (Rom. iv. 3.)

ABSOLUTION. The act of *loosing* or *setting free*. In civil law, it is a sentence by which the party accused is declared innocent of the crime laid to his charge, and is equivalent to acquittal. In canon law, it signified the act by which the priest declared the sins of penitent persons to be remitted to them. The Romanists hold absolution to be a part of the sacrament of penance. The church of England also holds the doctrine of absolution, but restrains herself to the scriptural limits within which the power is granted, which are the pronouncing God's forgiveness of sins upon the supposition of the existence of that state of mind to which forgiveness is granted. The remission of sins is God's special prerogative,—'Who can forgive

sins, but God only? (Luke v. 21,) but the public declaration of such remission to the penitent is, like all other ministrations in the Church, committed to men as God's ministers. Our church has three forms of absolution. In that which occurs in the morning service, the act of pardon is *declared* to be God's. The second form in the Communion Service is *precatory*; it expresses the earnest wish that God may pardon the sinner. The third form, in the Visitation of the Sick, is apparently more unconditional, but not really so; since it is spoken to those who 'truly repent and believe in' God. The words of absolution which follow must be interpreted according to the analogy of the two other forms, which refer the act of pardon to God. And that our Church does not regard the pronouncing of this absolution as necessary, or as conducive, to the sinner's pardon, is evident from the absence of any injunction, or admonition, to that effect. It is noticed in the rubric, apparently, as an indulgence to the sick man, if he heartily desire it: but no hint is given that he ought to desire it, nor any exhortation to seek it.

ABSTEMII. A name given to such persons as could not partake of the cup at the Eucharist, on account of their natural aversion to wine.

ABSTINENCE. The *refraining* from something which we have a propension to, or find pleasure in. It is more generally used for fasting, or abstinence from food. Though this word has been in a great measure used synonymously with fasting, there is a difference between the meaning of the two terms, strictly considered. Properly, and perhaps as originally employed, abstinence meant the *holding off* from particular kinds of food at appointed times. The distinction, however, is by no means generally observed, nor is it clear whether our Church designed any: as we find in one place, 'The Table of Vigils, Fasts, and days of Abstinence;' and in another place, 'Days of Fasting or Abstinence.' Our Church's view of the abstinence due from all her members is, that it consists in *habitual* moderation. This is clear from two expressions in the collect for the First Sunday in Lent:—'Give us grace to use *such* abstinence, that our flesh being subdued to the Spirit, we may *ever* obey thy godly motions in righteousness and true holiness.' From this language it is clear, also, that our Church regards abstinence as having in it nothing that is good *per se*, but only as ministering to holiness; that it is an instrument, not an end. See **FASTS**.

ABSTINENTS. A sect that rose in the third century. They opposed marriage, and condemned the use of meat.

ABYSSINIAN CHURCH. The Abyssinians boast that they received the Gospel originally from the Ethiopian eunuch or minister of Queen Candace, whose conversion by Philip the Evangelist is recorded in the Acts of the Apostles, but the complete establishment of Christianity among them was not effected before the fifth century. Their Church has retained more traces of Judaism than any other; for they practice circumcision, observe both the first and the seventh day as a sabbath, take off their shoes when they enter a place of worship, and eat no meats prohibited by the laws of Moses. Their religion is a motley collection of traditions, tenets, and ceremonies, derived partly from Judaism, and partly from corrupted forms of Christianity. The Jewish ritual predominates in their liturgy, which is very similar to the older forms of worship in the synagogue. The Abyssinian canon of Scripture includes what are called the apocryphal books, but receives the Apocalypse with some hesitation.

The Abyssinians possess an ancient Ethiopic translation of the Book of Enoch, quoted in the Epistle of St. Jude, the original of which has been long lost: an English translation of this Book of Enoch was published by the late Archbishop Laurence at Oxford in 1822. They have also an Ethiopic translation of the 'Apostolical Constitutions,' a work to which they attribute canonical authority, falsely asserting that it contains the rules which the Apostles devised for the government of the churches which they founded. An English version of this work has recently appeared under the sanction of the Oriental Translation Committee.

ACACIANS. A name common to two sects, one of which took its appellation from Acacius, bishop of Cæsarea, the successor and biographer of Eusebius. He denied that the Son was of the same substance with the Father, though some of his followers allowed a similarity, while they denied an identity of substance. The other sect was named after Acacius, patriarch of Constantinople, in the fifth century, a supporter of the opinions of Eutyches, and who advised a union between the orthodox and the Eutychians.

ACADEMICS. Philosophers who held the views of Plato, and who taught in a grove near Athens, called Academia. Scepticism was the distinguishing characteristic of this school. The

Academics, Epicureans and Stoics were among the most prominent sects at the time of Christ's appearance.

ACCEPTANCE. A term which imports the *admission* of man into the *favour of God*. As things are best understood by contrast with their opposites, so acceptance is to be understood from its opposite, rejection, the sense of which will be found by reference to Jer. vi. 30, vii. 29. To understand aright the scriptural idea of acceptance with God, we must keep in mind the fact, that sin is highly displeasing to God, and is attended by the hiding of his face, or, the withholding of his favour. Sin causes God to refuse to hold friendly intercourse with man; but the mediation of the Son of God restores this intercourse. Sinners are said to be 'accepted in the beloved,' (Eph. i. 6,) that is, in Christ. They are no longer held in a state of rejection, but are received with approbation and kindness. It is to be noticed, that it is an idea of a positive kind, which the word acceptance contains. As the rejection which sin occasioned was express, equally express and positive is the acceptance of which Christ is the author. One who had disgraced himself before his sovereign, would be particularly refused any share in the favours of the court. When this breach was repaired, the excluded party would again be favourably received.

ACCLAMATION. At first was practised in the theatre, thence it passed into the senate, subsequently into the acts of councils; finding its way, at length, into the assemblies of the Church. We find instances of these acclamations in the fourth century, when the congregation were even encouraged to give these noisy tokens of their approbation of the preacher, which they did by clapping their hands, and shouting such expressions of praise as the following, 'Orthodox,' 'third Apostle.' When, at length, these acclamations exceeded all bounds, as well as being injuriously misapplied, they were discountenanced by the rulers of religious assemblies, and at last put an end to. The fourteenth and eighteenth centuries, and a yet later period, supply instances of the vocal expression of feeling in public worship.

ACEPHALI, *without a head*. A name which at different periods has been applied to those sectaries who have either lost or cast off their leaders. 1. They who in the matter of the council of Ephesus, would not follow either St. Cyril or John of Antioch. 2. The Monophysites, who, in the fifth century, first

followed Peter Mongus, and then withdrew from communion with that patriarch. And, 3. The adherents of Severus of Antioch, and of all who were unfriendly to the Chalcedonian council, were severally called by this opprobrious name.

ACCEMETÆ, *unsleeping*. A class of cœnobite monks, 'who professed to keep up a continual course of divine worship day and night;' deriving their practice (as it has been said) from the Apostle's injunction, 'Pray without ceasing.' (1 Thess. v. 17.) A studium, or monastery, was built for them at Constantinople, A.D. 463.

ACOLYTES. In the primitive church, were young men who *attended on* the bishops, and gave their services to them in the offices of religion, with a view, eventually, to ordination as ministers of the Church. But, in later times, the term has been specifically applied in the Latin church to the lowest order of ministers, who prepare the elements for the mass, and wait upon the priest while performing that ceremony.

ACT OF FAITH, (*Auto-da-Fè*.) A solemn observance in the Romish church, when the Inquisition punish those whom they term heretics, and acquit the innocent who have been accused of heresy. Its name is probably derived from the profession of those who uphold the system, that it is on their part an *act of* allegiance to, and vindication of, the orthodox *faith*.

ADAM. The first man, formed out of the dust by God himself, who created him in his own image, breathed into his nostrils the breath of life, and gave him dominion over every creature upon the face of the earth. On his creation he was placed in the garden of Eden. His wife Eve, seduced by the tempter, persuaded him to transgress the only command imposed upon him; the consequence of which transgression was death, expulsion from paradise, the loss of God's image, and the entailment of a curse upon his posterity. He died aged 930 years. (Gen. i. ii. iii. v.)

ADAMITES. A sect of Gnostics that sprang up in the second century. They affected a state of innocence such as was Adam's at the time of his creation, and thought that they ought to imitate him by going naked. A sect with the same name sprang up about the beginning of the fifteenth century, in Germany and Bohemia. They are accused, by various writers, of the habit of nudity, and of many scandalous crimes. It is probable that they have been much calumniated, and that their

great offence was their using the cup at the Eucharist, in opposition to the decree of the Romish church. They were destroyed by Zisca, general of the Hussites.

ADONISTS. Those critics who assert that the Hebrew points usually affixed to the consonants of the word Jehovah, do not properly belong to that word, nor mark its true pronunciation, but are the vowel points of the word *Adonai*, and are designed to admonish readers, that they are to use that word instead of Jehovah, the incommunicable name of God, which the Jews were forbidden to pronounce.

ADOPTION. The *taking* the child of another man *into* our own family, and endowing him with the privileges of natural sonship. The custom of thus adopting children has been generally prevalent in all nations. The children of Egyptians, Jews, Romans, and other nations of antiquity were thus adopted: among Christians, too, and throughout the world the same practice exists. The word is used in the New Testament to express that act whereby we are made 'the sons of God' through faith in Christ Jesus, without regard to natural descent, 'after the flesh,' from Israel (called in Exod. iv. 22, God's *Son*), or from any particular 'blood:' *i. e.* *race* of men. Hence the Evangelist John's expression, 'to them gave He power to become [the] sons of God, even to as many as believe on his name, which were born not of *bloods* (αἱμάτων) nor of the will of flesh....but of God.' (John i. 12, 13). Christ is God's proper Son: Christians are sons in a lower, though true sense, as brethren of Christ, and are taken into God's family for his sake. The use of this term to describe our relationship to God, forcibly teaches that by nature we are not God's children, and owe our introduction to such relation entirely to his grace.

ADOPTIONISTS, or ADOPTIANS. A name given to the followers of Elipandus, archbishop of Toledo, and Felix, bishop of Urgella, in Catalonia, who, towards the end of the eighth century, maintained that Christ, according to his divine nature, is the true Son of God; but, in respect of his human nature, the Son of God only by *adoption*. This doctrine was condemned as heretical at the diet and council of Ratisbon. The Adoptian tenets sunk into oblivion in the course of the ninth century.

ADVENT. The word means *coming to*, or *arrival at*; and is particularly applied to our Lord's coming upon earth in the

flesh. In the Church Calendar the word signifies the space of time, including four Sundays, before the celebration of our Lord's Nativity. The first of these Sundays is sometimes, by way of superiority, called Advent-Sunday.

ADVOCATE*, (*advocatus*.) Strictly means, one who is called upon for help in a contest, or for consolation in troubles, &c. Thence arises its use as an assistant in a court of justice; and from this latter it comes to signify a pleader. Such is the office which Christ bears to his people; he is their 'advocate with the Father,' and 'ever liveth to make *intercession* for' them. In the other places of Scripture where the word *Paracletos* occurs, it is rendered, not 'Advocate,' but 'Comforter.'

ADVOWSON. The right possessed by a corporation or individual to present a clergyman to any benefice when it becomes vacant. It is to be distinguished from a presentation, which may only be for one turn, or alternately with some other patrons. The word Advowson is probably derived from *advocatus* in its sense of defender or maintainer of rights, the patron being pledged to uphold the privileges of the benefice in his gift.

ÆRIANS. The followers of Ærius, a presbyter of Sebaste, in Armenia. This man opposed the pre-eminence of bishops, and rejected fasting, and prayers for the dead. He affirmed that the Scriptures make no distinction between bishops and presbyters; and thus laid the foundation of the Presbyterianism of modern times.

AETIANS. The sect called after Aetius, a deacon of Antioch, who, in the middle of the fourth century, promulgated doctrines apparently the same as those of the Arians. He is said to have been countenanced by Eudoxius, Acacius, and Eunomius, bishop of Cyzicus.

AFFINITY, a *bordering upon*. The relationship contracted by marriage, as distinguished from kindred by blood. Affinity does not create any real kinship: it is, strictly, no more than a legal fiction, introduced on account of the close relation subsisting between the husband and the wife. The law of Moses contains the statement of several degrees of affinity in which marriage was prohibited. (Lev. xviii. 6—18.) Similar regulations are adopted in the laws of this country.

* *Paracletos*, the Greek word, signifies this.

AGAPÆ. Feasts of friendship and *love* (*αγάπη*) in use among the primitive Christians. These festivals (instituted in memory of the last supper of our Lord with his disciples) were always held in the church, and attended with the receiving of the Eucharist. It appears that they began to degenerate and to be abused even in the time of the Apostles. (1 Cor. xi. 21, Jude 12.) At last the excesses committed at these feasts became so notorious, that they were abolished by a decree of the council of Carthage, A.D. 397.

AGAPETÆ. Unmarried females and widows in the ancient church, who attended upon ecclesiastics, 'esteeming them for their works' sake,' though the word (*beloved ones*) would rather express the regard felt toward them for their self-denying services. This office afterwards degenerated from its primitive simplicity and purity, and was consequently suppressed.

AGISTMENT. A term peculiarly used for the taking cattle to feed in the king's forests, as well as for the profits arising from that practice. The tithe of agistment is the tithe due from pasture-land. It was irregularly extinguished in Ireland by a vote of the Irish House of Commons.

AGNUS DEI, Lamb of God. A cake of wax, on which is stamped a lamb bearing a cross. These cakes being consecrated by the pope, and covered with a piece of stuff cut in the form of a heart, are hung round the neck, as preservatives against dangers, diseases, &c., after the manner of the amulets of the heathens.

AGONISTIŒI, combatants. A name given to certain teachers, (probably disciples of Donatus,) who used to propagate his opinions in public places, in a disputatious or argumentative manner.

AGYNIANS. A sect who appeared about the end of the seventh century. Their peculiarity was in condemning *marriage*, (whence their name,) as well as animal food; both of which they are said to have attributed to the devil.

AION, AION. In correspondence with its derivation (*αἰὼν ὄν*) was employed to signify a long period of time, an indefinite duration, and an infinite or never-ending duration. The word was used by the earliest heretics to denominate a class of exalted beings or emanations from the Supreme Being, partakers of his never-ending duration, and exercising the highest offices in their respective spheres of operation. This

system of the Æons was one of the numerous corruptions which in the first age of Christianity the Gnostic heretics endeavoured to combine with the truths of the Gospel; and it was amplified by Valentinus in the second century. It is impossible now to give a clear account of what the theory was: the substance of what is known has been collected and combined by Mosheim with his peculiar skill in his valuable 'Commentary on the Affairs of the Christian Community before the time of Constantine the Great.' An outline may be stated as follows. The great Supreme Being, possessed of goodness, wisdom, and power in boundless perfection, dwelt from eternity in 'unapproached light' in that boundless space beyond the present 'visible diurnal sphere,' to which they gave the name of Pleroma. To this great being they gave the name of Bythus, denoting the unfathomable nature of his perfections. This being, in the progress of his duration, produced from his own substance or from the union with Contemplation, Grace, or Silence, names which they gave to an imagined consort of the Eternal, two beings, partakers in the highest degree of the exalted nature of their source. To these beings they gave the names of Nous and Aletheia, 'mind and truth,' and this pair, as all the succeeding generations of Æons, were supposed male and female. 'Nous' they named also the 'only-begotten*,' and taught that he alone of all the Æons could comprehend the greatness of his father Bythos. These two Æons produced from their union two others, denominated 'the Word' and 'Life:' and this pair produced in like manner another pair called 'Man' and 'the Church.' These earliest generations were supposed greatly to surpass in dignity the succeeding Æons who derived their being from them, and each pair were considered to be inferior in nature to their immediate progenitors. But the generations of these Æons were imagined to have proceeded until the total number, exclusive of the Great Supreme and his Consort, became twenty-eight: fourteen males and fourteen females. The 'Word' and 'Life' of the highest class having produced from their union five pairs, and the pair next below them in the class 'Man' and 'the Church' having produced in like manner six succeeding pairs. The material substance out of which the visible creation has been framed

* John i. 4 'We beheld his glory, as of the *only-begotten*,' &c.

they supposed to have been produced,—and in a manner which they attempted to describe,—by the lowest of the *Æons*, named *Sophia*, Wisdom, or Philosophy; and that of her was born the Creator of this universe, to whom they gave the name of *Demiurgus*. The *Demiurgus* framed, of substances antecedently in existence, the whole of the visible world with all its inhabitants, including the human race. The accomplishment of so great a work inspired him with pride, and he desired to arrogate to himself the divine honours due only to the Supreme Being. He dictated, in consequence, the Mosaic institutions; and accordingly, the religious worship of the people of Israel was directed to the *Demiurgus*, and not to the fountain of all good. The object of the great redemption was to overthrow this usurped dominion, and to bring back the human race to the acknowledgment and worship of the great being, to whom alone all honour is due. Respecting the person of Christ and his suffering, or apparent suffering, upon the cross, they entered into many particulars which it would be of little value to dwell upon.

The system of the *Æons* is one of the corruptions of Christianity which has totally passed away, but it is still a matter of interest to the diligent student of the Scriptures, as throwing light upon many of the later written portions of the New Testament, and especially upon the Gospel of St. John, in which many of the errors of the Gnostics are combated, and with a manifest reference to the terms employed in their heresy.

AISLE, probably from the French *aile*, a wing, since the word signifies the wings, or side passages of a church. This term is often incorrectly applied to the middle avenue of a cathedral or other church, which both its derivation and use show to be wrong.

ALB. A *white* linen vestment, flowing down to the feet, and generally resembling the surplice now in use, which may be considered as having succeeded it; from which, however, it differed, in having close, instead of loose sleeves. Its original shape has been much altered in the Romish churches of the continent.

ALBATI. Hermits who appeared towards the end of the fourteenth century, and wore long *white* garments.

ALBIGENSES. Under this name most writers have included all the sects in southern France, eastern Spain and

northern Italy, which during the twelfth and thirteenth centuries protested against the usurpations of the pope, and the corruptions of the church of Rome. The reason of this designed confusion was to fix on all reformers the odium of certain doctrines entertained, or supposed to be entertained, by a small and obscure sect. The Albigenses proper were descendants from the Paulicians, a branch of the Manichæans, who were expelled from the east in the eleventh century by the Greek emperors and clergy. They came first to Italy, where they took the name of 'Cathari,' a Greek word of the same signification as the English 'Puritans,' but were known also by various local denominations from the places where they settled. One branch of the Cathari settled at Albi, in Languedoc, whence they received the name of Albigenses. The real cause of the hostility evinced to all the parties included under the sweeping name of Albigenses, was their resistance to the authority assumed by the popes in spiritual matters, and their rejection of the ceremonies and discipline of the Romish church as unlawful and erroneous. Pope Innocent III. sent two legates into Languedoc to extirpate these heresies, and they were joined in 1206 by St. Dominic, the founder of the order which bears his name. From the rigid examinations which these men made, they received the name of inquisitors. On the sole authority of the pope, and without consulting any of the lawful rulers of the country, they inflicted severe punishment, and even death itself, on those whom they could not convert by argument. These outrages provoked revenge, and one of the legates was assassinated. On hearing this, Innocent III. proclaimed a regular crusade against the Albigenses, and against Raymond VI., count of Toulouse, by whom they were supported. The war lasted many years, and was conducted by the papal crusaders with the most savage ferocity. At the storming of Beziers, the legate being asked how the orthodox catholics could be distinguished from the Albigenses, replied, 'Kill all; God will find out his own.' After a brave resistance, the count of Toulouse, overwhelmed by the immense armies which the papal influence collected against him, was forced to beg peace, and consent to the establishment of the inquisition in his dominions. Soon after, the house of the counts of Toulouse became extinct, and its territories reverted to the French crown. The extermination of the helpless Albigenses, now left without a protector,

was speedily completed; their beautiful country was devastated until its fertile fields lay waste and desert; their literature, which the troubadours had raised to the highest rank in Europe, was destroyed; and the triumph of ecclesiastical bigotry and papal violence was consummated.

ALEXANDRIAN CHURCH. The city of Alexandria was founded by Alexander the Great, as a successor to Tyre, which his armies had destroyed. So well was the situation chosen, that in a very short time it became the most flourishing of the ancient commercial cities, and the great mart of traffic between Europe and Asia. Under the government of the Ptolemies, settlers from every part of the world were invited to swell the Alexandrian population, and numbers of Jews flocked thither to escape the persecutions of the Syrian monarchs. When Egypt and Syria were conquered by the Romans, this city, which had suffered but slightly during the war, became the general place of refuge for the homeless throughout the east, and its inhabitants were a compound of almost every nation in the known world. Christianity was early introduced, probably by some of the Jews converted by the preaching of St. Peter on the day of Pentecost; but its progress was slow; for it had to struggle against all the varieties of worship and opinion known to exist, and the spirit of the Neo-Platonic philosophy, which by forcing every creed to bear an allegorical signification, represented each as a variety of itself.

In consequence of the disputations to which the attempt to blend the simple truths of Christianity with the abstruse speculations of the Platonic philosophy gave rise, the church of Alexandria was early divided into sects and parties whose violent controversies soon engaged the attention of the whole Christian world. In Alexandria itself, the rivalry between the followers of Athanasius and Arius led to deeds of atrocious violence on both sides, and inflicted a schism on the Christian community which lasted for several centuries. The final triumph of the orthodox party was followed by a manifest decay of piety, and when the Saracens introduced the religion of Islam by the sword, they found little obstinacy in the Alexandrian Christians, the greatest portion of whom became apostates. Since that time a Christian church has only had a nominal existence in the city, where the slightest variation in a single article of faith was once deemed of sufficient importance

to require the interference of a general council. Ecclesiastical historians generally attribute most of the early heresies which divided the Christian churches, not only of Asia but of Europe, to the influence of the Alexandrian Platonists.

ALEXANDRIAN CODEX, a celebrated manuscript copy of the whole Bible in Greek, preserved in the British Museum; it includes also the Apocrypha and some smaller pieces. The four volumes of which the work consists were brought from Alexandria by Cyril, patriarch of Constantinople, who sent it as a present to our Charles I. in 1628. Cyril stated that it was written by a noble Christian lady, named Thecla, in the fourth century, a little after the council of Nice. Some doubts have been reasonably entertained of the truth of this statement; but there can be no question of the great value and remote antiquity of the manuscript.

ALEXANDRIAN VERSION. See BIBLE.

ALL SAINTS. A festival, originally established by Boniface IV., in honour of all martyrs. This feast, introduced by Boniface early in the seventh century, was, by Gregory IV., at the beginning of the ninth century, appointed to be celebrated in November; on the first day of which month, it is now kept by the English church.

ALL SOULS. A festival instituted at Clugny, to redeem souls from purgatory. It is said to owe its origin to the fact, that on occasion of a volcanic eruption in Sicily, 'the devils had been heard to lament that many souls had been delivered from torment by almsgiving and prayers, by those especially of the monks of Clugny.' This feast is kept by the Romanists on the 2nd of November; but it is not authorised in the church of England.

ALLELUIA. A word signifying *praise the Lord*, or *praise to the Lord*, and occurring at the beginning or end of many Psalms. It appears to have been in general use among the Jews, and to have been transferred from the synagogue to the Christian church, who thought proper to preserve it, without translating it either into Greek or Latin. It is still used in devotional psalmody, as a word of triumphant rejoicing. (Rev. xix. 1. 3. 4. 6.)

ALLENITES. The followers of Henry Allen, of Nova Scotia, who began to propagate his opinions in that country about the year 1778, and died in 1783, during which time he

made many proselytes. He held that the souls of all men flow from, or are parts of the one great Spirit; and that they were all present in Paradise, and actually in the first transgression: that all those spirits will in their turn be invested with material bodies, in which they will undergo a probation for immortal blessedness.

ALMARICANS. The followers of Almaric, a professor of theology at Paris, in the thirteenth century, who was put to death, together with several of his disciples. We have no accounts that can be relied on, of his peculiar tenets.

ALMIGHTY. One of the attributes of God, declaring his ability to do all things. It was used by God himself, when he renewed his covenant with Abram, saying, 'I am the Almighty God.' (Gen. xvii. 1.) The Hebrew name, *Shaddai*, signifies also, *all-sufficient*. (Gen. xxviii. 3, xliii. 14, xlix. 25.) The whole Book of Revelation, besides the many direct assertions it contains of God's almightiness, is one testimony to that truth. 'Well may we conclude him absolutely omnipotent, who, by being able to effect all things consistent with his perfections, sheweth infinite ability; and by not being able to do anything repugnant to the same perfections, demonstrates himself subject to no infirmity.'

ALMS. What is given gratuitously for the relief of the poor. The duty of alms-giving is frequently inculcated in Scripture, and so much stress laid thereon, that in some passages of both Old and New Testaments, the words (in the original) for alms-giving and righteousness are synonymous. (Matt. vi. 1; Psalm cxii. 9; Deut. xxiv. 13.) In the primitive church there was a collection every Lord's day, which was distributed according to the will of the bishop. The church of England, in her rubrics, orders a collection to be made every Lord's day after the sermon. The money so collected to be at the disposal of the minister and churchwardens if they agree; if not, to be disposed of as the ordinary shall appoint.

ALOGIANS. Heretics of the second century, who denied that Jesus Christ was the *Logos*, or Word; consequently they rejected the Gospel of St. John.

ALTAR. The place upon which sacrifices were offered under the Jewish dispensation. As there is but the one sacrificing priest, the Lord Jesus; and the one propitiatory sacrifice, namely, the sacrifice of himself; so there is but the one altar,

that upon which he gave himself a ransom for all. The table of the holy communion, or the Lord's table, is by some called an altar, because on it the consecrated elements of the body and blood of Christ are presented to God; but there is no warrant for such a designation, either from Scripture or from the formularies of the Anglican church. The Apostles in no instance call the bread and wine a sacrifice, or the Lord's table an altar, or the Christian minister a priest. And this is the more remarkable in this case; for they do speak of priests, and sacrifices, and altars under the Christian dispensation, but never in reference to the Lord's Supper. There cannot but have been design in this omission. Again, to apply to the communion table the word 'altar,' or to recognise any altar in a Christian place of worship, is manifestly running counter to the doctrines of the church of England; she never uses the word 'altar' for communion table in her rubrics, and she carefully excludes the notion of a literal sacrifice, which *altar* would imply, by expressly referring in her Communion Service to the sacrifice of Christ, ('who, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice for the sins of the whole world;') and by studiously introducing into the same service the word 'sacrifice' in the several figurative senses (warranted by Scripture) which it will bear; applying the word to our alms, to our offering of praise and thanksgiving, to the offering of ourselves, souls, and bodies, but never applying it to the elements; and that our Reformers wished to discountenance the notion of altars, and sacrifices thereon, appears from the fact that (at the Reformation) altars were ordered henceforth to be called tables, in consequence of a sermon preached by Bishop Hooper, who said, 'that it would do well, that it might please the magistrate to turn "altars" into "tables," according to the first institution of Christ; to take away the false persuasion of the people, which they have of sacrifice to be done upon the altars; for as long as altars remain, both the ignorant people, and the ignorant and evil-persuaded priest will always dream of sacrifice.'

AMBO. A desk in the ancient churches, where the priests and deacons stood to read a part of the service; probably, the epistle and gospel; of which the latter appears to have been read at the top of the ambo; the former, a step lower. This desk was so called from being mounted upon two sides. It

is supposed that it was placed at the north end of the chancel.

AMEDIANS, *lovers of God*; or rather, *beloved of God*. A religious order in Italy. They had twenty-eight convents, which were united by Pope Pius V. partly with the Cistercians, and partly with the Soccolanti, or wooden-shoe wearers.

AMEN. A Hebrew word, signifying *true*. It is used as an affirmation and a petition. In the former way, our Lord frequently employed it to excite a firm belief of the importance, as well as truth of that which he was about to speak; while of the latter use, the prayers of the church of England are examples. Amen is used affirmatively at the end of the creeds, and in a petitionary sense every where else. It was used among the Hebrews by the assembly at large, (Deut. xxvii. 14–26;) and in the same way in the early Christian churches, (1 Cor. xiv. 16;) insomuch that we are informed that at the conclusion of every public prayer, the united *Amen* of the people sounded like the fall of water, or the noise of thunder.

AMICE, *amictus*, a vestment. In Roman antiquity, was any upper garment worn over the tunic. In ecclesiastical writers it is used for a linen garment worn by the ancient clergy; in shape a lengthened square, covering the neck and shoulders, and in its later shape the head also; and buckled or clasped before the breast. Though still worn by certain religious orders, or functionaries abroad, it is unauthorised in the church of England.

AMSDORFIANS. The followers of Amsdorf. In the sixteenth century there was much controversy concerning the necessity of good works. In the course of this debate, Amsdorf was so far transported by his zeal for the doctrine of Luther, as to maintain that good works were an impediment to salvation.

AMULET. The use of some charmed object, supposed to have a preservative power against witchcraft, disease, and similar evils, is one of very remote antiquity; as is manifest from the instance of the ear-rings which Jacob compelled his men to deliver up to him as being instruments of superstition, in order that he might bury them under the oak near Shechem. (Gen. xxxv. 2–4.) Moses also, in order to put an end to the practice of wearing talismans and amulets which the Israelites

had borrowed from the Egyptians, commanded them to bind the words of the law, as a sign, upon their hands, and as frontlets between their eyes. (Exod. xiii. 9.)

Among the pagans of Italy it was common to carry about an *amula*, (whence the word 'amulet,') or small phial containing lustral water, for purposes of expiation and purification. A similar custom is found among the Romanists of the present day, who generally have a small vessel of holy water in their houses. Amulets, or preservative charms, are common amongst the ignorant in most countries; we have before us one which was given as a certain specific against the tooth-ache; it is a linen bag containing a scrap of paper on which the following lines are written:

As Peter once sat on a marble stone,
The Lord Jesus came to him all alone,
Saying, 'Peter, Peter, wear this for my sake,
And you will never more be troubled with the tooth-ache.'

AMYRALDISM. A name given by ecclesiastical writers to the doctrine of universal grace, as explained and asserted by Amyraldus, or Moses Amyrault, and others his followers among the reformed in France, towards the middle of the seventeenth century. The doctrine principally consisted of the following particulars, viz.: that God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to *all* his assistance; that they may improve this power to saving purposes, and that they may perish through their own fault. This modification of the Calvinistic doctrine was received with favour by a large body of the Presbyterian divines, and has been frequently revived with slight alterations in the church of Scotland.

ANABAPTISTS. The name of a sect in the sixteenth century, which acquired this denomination from their administering anew the rite of baptism to those who came over to their communion. They held, 'that the Church of Christ ought to be exempt from all sin; that all things ought to be in common among the faithful; that all usury, tithes, and tribute ought to be entirely abolished; that the baptism of infants was the invention of the devil; that every Christian was invested with a power to preach the Gospel, and consequently that the Church

stood in no need of ministers or pastors; that in the kingdom of Christ, civil magistrates were absolutely useless; and that God still continues to reveal his will to chosen persons by dreams and visions.' They gathered together congregations in several parts of Germany, and attempting to propagate their sentiments by force of arms, were guilty of many atrocities. It is but just to the Baptists of the present day to state that they reject the rebellious tenets of their ancestors, and have none of their scruples as to oaths, wars, and the functions of the magistracy. The thirty-eighth Article of the church of England specially refers to the Anabaptists.

ANALOGY is *proportion*. As applied to the works of God generally, it leads to the conclusion that since He is the chief of intelligent agents, a part of any system of which He is the author, must, in respect of its leading principles, be similar to the whole of that system. And further, that the work of an intelligent and moral being must bear in all its lineaments the traces of the character of its author. In accordance with these principles of analogy, it is maintained that the revelation of God in the Holy Scriptures is in all respects agreeable to what we know of God, from the works of nature and the order of the world; and that such agreement amounts to a strong evidence that the book professing to contain this revelation of God's mind and purposes, is really and truly indited by Him.

The *analogy of faith* is the correspondence of the several parts of divine revelation in one consistent whole. Its use is pointed out by the apostle in his direction (Rom. xii. 6) that 'prophecy,' that is, preaching, be according to 'the proportion of faith.' His rule, of course, extends to all interpretation and exposition of Scripture. The parts of Scripture must be explained according to the tenour of the whole; and, in order to his doing this, the reader must understand the design of the whole. If he do not, he will be continually liable to fall into error. Prejudices and leanings of our own will dispose us to interpret particular parts of the word of God according to the analogy of our own system, rather than according to the total sense of the divine word. Almost every sect and school of divinity has fallen into this error. A pre-requisite for following the analogy of faith is, the simple love of truth for its own sake. This, more than anything, will protect the mind of a student of Scripture from destroying the proportions of sacred truth.

ANALYSIS, a *dissolving*, or *breaking up*. As applied to theology, is the division of the whole range of divinity into its main heads or parts. Thus theology, regarded as a science, has been sometimes distinguished into exegetical, or, explanatory in a critical sense; systematic, historical, and pastoral. These four kinds are here mentioned as instances of what is meant by 'analysis' in divinity, without deciding upon the goodness or badness of such a division.

ANATHEMA. Something set apart, separated, devoted; but used in general to signify something devoted to destruction. The anathema was the highest degree of excommunication amongst the Jews, and cut off the criminal from admission to the synagogue, and from all intercourse with his brethren. We read in the Bible of individuals (in some sort) anathematizing themselves, as, for instance, Moses, Exod. xxxii. 32; Paul, Rom. ix. 3; Peter, Matt. xxvi. 74; and others. Thus the Apostle Paul anathematizes all those that love not the Lord Jesus; 'Let him be *anathema maranatha*,' i. e., accursed when the Lord comes, (1 Cor. xvi. 22,) in allusion to a form of the Jews, who, when unable to inflict so great a punishment as the crime deserved, by this form handed over the culprit to divine retribution. The anathema was also a punishment of the primitive church, inflicted upon notorious offenders, who were thus entirely separated from communion with their brethren. Latterly the word has been restricted to the fulminations hurled by the pope against heretical princes and countries.

ANCIENT OF DAYS. By this name God is called, because He existed from all eternity. We find the Lord distinguished by this name three times in the prophet Daniel, and in the same chapter; and in no other part of Scripture. (Dan. vii. 9. 13. 22.)

ANDREW. This apostle was a native of Bethsaida. He was at first a follower of John the Baptist, but afterwards became a disciple of Jesus Christ. He followed our Lord and John's testimony; introduced his brother Peter; accompanied the Saviour to the marriage in Cana; and some months after (whilst fishing) was called to the ministry. As he was the first that found the Messiah, and the first that brought others to him; so the church of England commemorates him first in her anniversary course of holy days, placing his festival at the beginning of Advent. According to ecclesiastical tradition, he

preached the Gospel to the Scythians, and was crucified (on a kind of cross that bears his name) at Patræ in Achaia.

ANDRONA, the part of the church set apart for the *men*. In the Jewish synagogue the women were separated from the men. This custom was introduced into the primitive church, and is still observed in the Greek, and in some dissenting churches.

ANGEL, a *messenger*. The word angel does not necessarily denote a person, it being very commonly applied in the Old Testament to some appearance denoting the presence of God himself; thus, the flame in the bush, and the pillar of cloud, &c., are called indifferently, 'the angel of the Lord,' and 'the Lord.' When used for a person, it is applied, first, to the Lord Jesus Christ, (Mal. iii. 1,) he being eminently the Messenger from God to man,—'the angel of the covenant:' secondly, to pure and holy spirits, who are described by the Apostle Paul as 'ministering spirits, sent forth to minister for them who shall be heirs of salvation,' (Heb. i. 14,) who being (in this world) the messengers of mercy and wrath, shall at the judgment of the great day gather together God's elect, and be the executioners of divine vengeance upon the wicked: thirdly, to disobedient spirits, who, created perfect, fell in the days of Noah, (Gen. vi. 3. 5. 1 Pet. iii. 19, 20,) 'giving themselves over to fornication, and going after strange flesh,' (Jude 7,) and are reserved in everlasting chains unto the judgment, (Jude 6; 2 Pet. ii. 4:) fourthly, to the bishops of Christian churches. The legate, or angel of the synagogue, was the individual, in the congregation, who addressed Jehovah in prayer. As this office was usually performed by the bishops of the Christian church, they were hence styled 'the angels of the Church.'

ANGELICS. An ancient sect, which derived its name from the worship of angels, whom they denominated the Superior Intelligences, and regarded as the creators and preservers of the material world. They held that a guardian angel is assigned to every person born into the world; to which some added that Satan appoints a special tempter to each individual, for the purpose of counteracting the promptings of the guardian angel. Traces of this curious superstition may be found amongst the ignorant of most countries, and it forms the foundation of many popular legends both in the eastern and western world.

ANGELITES. An Alexandrian sect, deriving their name

from Angelium, a part of the city where they were accustomed to congregate. They taught that the persons of the Trinity are not the same; that no one of them exists of himself and of his own nature; but that there is a common God, or Deity, existing in them all, and that each is God by a participation in this deity. Others carried this doctrine to the full extent of pantheism.

ANNATES, a *year's* produce; properly signifying the first-fruits paid out of spiritual benefices to the pope, being a year's income of such benefice, whether bishopric or other living. This tribute was formerly paid throughout all Christendom, upon the decease of any bishop, abbot, or parish clergyman, by his successor. These annates were by Henry VIII. taken from the pope, and vested in the crown. Queen Anne restored these funds to the Church; appointing certain trustees to meet periodically and decide on the merits of applications for a share in the gifts, which, from the name of the sovereign who gave them back to the Church, are known by the title of 'Queen Anne's Bounty.'

ANNIHILATION, the *bringing to nothing* of any created being. All other destructions are only changes of the form, but this is of the matter, so that no part of it remains in any shape. Whether any substance that has a being can be reduced to nothing; how it may be effected, how prevented, with the ends that nature may have in view in destroying utterly what has once had an existence; all these points have exercised the ingenuity of philosophers. But with respect to human beings, reason makes it probable, and Scripture certain, that they will not be annihilated, but exist in a future state. (Eccles. xii. 7. Matt. x. 28.)

ANNUNCIATION. The tidings brought by the angel Gabriel to the Virgin Mary, of the incarnation of our Lord. The angel first *announced* the approach of this event to Zacharias, the father of John the Baptist; telling him that his son should be the forerunner and prophet of the Messiah. Six months after he visited Mary, and saluted her with the words, 'Hail, thou highly favoured of the Lord, the Lord is with thee; blessed art thou amongst women.' The Church commemorates this event on the 25th of March, hence called Lady-day.

ANOINTING, or UNCTION, was an act in frequent use among the Hebrews, who adopted it for various ends; partly

for health and cleanliness, and partly as a ceremony particularly observed as their feasts and rejoicings. The general idea in anointing was that of sanctification, or separation to the service of God, of which it was considered an emblem. Kings and priests were thus set apart to their office, (Exod. xxix. 29; Levit. iv. 3; Judg. ix. 8; 1 Sam. ix. 16; 1 Kings xix. 15, 16,) as also the sacred vessels of the tabernacle and temple. (Exod. xxx. 26.) The manner in which this oil was to be made was particularly prescribed by God to Moses. It was composed of the most exquisite perfumes and balsams, and was to be carefully reserved for sacred uses. Ezekiel upbraids his people with having made a like perfume for their own use. (chap. xxiii. 41.) These special instructions for the composition of the holy ointment, and the strictness with which its use was limited, will be perfectly intelligible, when it is remembered, that the act of anointing sacred persons and things was but typically representative of the communication of the Holy Ghost to Christ and to his Church. Hence the Holy Ghost is called an 'unction,' or 'anointing,' (1 John ii. 20, 27,) and Christ is called the Messiah, or Anointed One, to denote his being called to the high offices of mediator, prophet, priest and king, to all of which he was consecrated in our nature, by the anointing of the Holy Ghost. (Matt. iii. 16, 17.) The holy oil which was made by Moses for the anointing and consecrating of the king, the high priest, and all the sacred vessels made use of in the house of God, was one of those things, as Dr. Prideaux observes, which was wanting in the second temple. The oil made and consecrated for this use, was commanded to be kept by the children of Israel throughout their generations, and therefore it was laid up in the most holy place of the tabernacle, and the first temple.

The only occasion on which anointing is used in the church of England is at the coronation of our sovereigns, when the archbishop solemnly anoints the king or queen, after the ancient practice of the Hebrews.

ANOMCEANS. The name by which the pure Arians in the fourth century distinguished themselves from the Semi-Arians. See **ARIANS**.

ANSARIANS. A Syrian sect, founded by Nasaxi, an old man of Nasan, near Kufa. It was soon absorbed in the sect of Assassins. See **ASSASSIN**.

ANTEDILUVIANS. Those who lived before the Deluge, and of whose history we have no record, save that which is contained in the Book of Genesis. It is, however, a common belief in the eastern churches, and amongst the Mohammedans, that some of the antediluvian patriarchs inscribed on pillars on account of the arts and sciences which had been communicated to them by angelic visitors, and that these contain a much greater amount of knowledge than has been obtained by the united labours of mankind ever since the flood. The mention of the pillars of Seth by the Jewish historian, Josephus, would lead us to believe that this tradition is derived from some of the old rabbinical legends.

ANTHEM, or **ANTIPHON**, a hymn sung in parts, or by course. This is the most ancient form of church music derived from the Jewish temple; its antiquity is evident from Pliny's letter to Trajan, who tells us that the Christians of his time used to meet upon a fixed day before light, and to sing a hymn, *in parts or turns*, to Christ as God. The church of England directs an anthem to be sung in quires and places where they sing, after the third collect, at Morning and Evening Prayer. Anthems were introduced into the English church early in the reign of Elizabeth.

ANTHROPOMORPHITES. A sect of ancient heretics, which from the passage, 'God made man in his own image,' inferred that the Deity had a human shape.

ANTIBAPTISTS. Those who *oppose baptism*. Of this description there are two sorts; those who oppose it altogether, as the Friends, usually called Quakers, who have from the beginning rejected it as an ordinance; declaring it to be superseded by the baptism of the Spirit, under whose peculiar administration Christians live, and whose influences can be and are received (as they maintain) without any sacramental medium for their conveyance. But though these are Antibaptists essentially, they are not so technically. The class of persons to whom that name properly belongs, are those who deny the necessity of baptism to any except new converts. 'Baptism,' they tell us, 'is a proselyting ordinance, to be applied only to those who come over to Christianity from other religions, and not to their descendants, whether infant or adult.' This they infer from the words of the commission, and from the practice of the apostles and first Christians. It has been stated that there are in Ireland several growing societies of Antibaptists.

ANTIBURGHERS. A name given to a religious body in Scotland, who differ from the Burgher seceders from the established church of that country. When the latter separated from the Associate Presbytery, a difference arose in the seceding body about the lawfulness of the burgess-oath, and led to a separation in 1739; the recusants taking the name of the Antiburgers. These sects have been since united; and the communion thus formed bears the name of the United Secession church.

ANTICHRIST, *against Christ.* A term which has received a great variety of interpretations; and of which, from its frequent occurrence in the Scriptures of the New Testament, it is certainly most important to determine, if possible, the true sense. According to Bishop Hurd, it signifies 'a person of power, actuated with a spirit opposite to that of Christ.' For, to adopt the illustration of the same writer, 'as the word **CHRIST** is frequently used in the apostolic writings for the doctrine of Christ, in which sense we are to understand to "put on Christ," to "grow in Christ," or to "learn Christ;" so **ANTICHRIST**, in the abstract, may be taken for a doctrine subversive of the Christian; and when applied to a particular man, or body of men, it denotes one who sets himself against the spirit of that doctrine.' It seems, however, that the Scriptures employ the term both with a general and limited signification. In the general sense, and to which Bishop Hurd's idea mainly agrees, every person who is hostile to the authority of Christ, as Lord or head of the Church, and to the spirit of his religion, is called Antichrist; as when the Apostle John, referring to certain false teachers who corrupted the truth from its simplicity, says, 'Even now are there many Antichrists,' (1 John ii. 18. iv. 3,) many who corrupt the doctrine and blaspheme the name of Christ. But it is quite clear that there is also a limited and special application of the term to some great power that was to arise subsequently to the days of the apostles, and which was to corrupt Christian truth, in a signal and unique manner. The Romanists fancy they see in the picture of Antichrist, the imperial city of Rome, elated by her conquests, defiled by idolatry, and at last falling like the first Babylon. Bossuet, Grotius, and Hammond have supported this view, but it cannot stand, because it is chronologically wrong, and does not answer to the specific features drawn by the apostles. The common opinion,

received probably with little examination, is that the Romish church, and that alone, is Antichrist, and that the prophecies of Daniel, St. Paul, and St. John, point directly and exclusively to this church. But, the more just conclusion seems to be, that Antichrist is neither any single person, nor power; but is a great principle, or system of falsehood, having various manifestations, forms of working and degrees; while it is undeniable that Romanism exhibits some of the most prominent characteristics of Antichrist, in a manner so striking and peculiar, as to assure us that the system is not only one among the many species of Antichrist, but that it stands in the fore-front, and is pointed at by the finger of prophecy, as no other form of Antichrist is.

ANTIDORON, something *given back*. A name appropriated by the Greeks to that portion of the consecrated bread which the priest gives to the people after the mass; the middle part, which was marked by the cross, and in which the consecration is supposed to reside, having been first extracted for sacramental use.

ANTIMONIANS. Persons in the fourth century who denied the perpetual virginity of the mother of our Lord, maintaining that, subsequently to the birth of our Saviour, she became the parent of other children. The term means, *opposers of the single estate of the Virgin Mary*.

ANTINOMIANS. A sect who are *against the moral law*, as binding upon Christian believers. It does not appear that any sect ever called themselves by this name; but that it is a term applied to the holders of such opinions, to characterise them. Antinomianism may be traced to the period of the Reformation, when John Agricola, at first a disciple of Luther, taught that the Law ought not to be used as a rule of life, nor used in the Church as a means of instruction; that repentance is to be preached from the Gospel only, and that good works do not promote, nor evil works hinder men's salvation. This was an abuse of the doctrine of his master, Luther, who had refuted the Romish system of mixing the Law and Gospel together, and making eternal life the fruit of legal obedience. It was not until nearly a century after the time of Agricola, that the Antinomian controversy arose. It began in 1643, and lasted two years, and was revived in 1690. At whatever time the title was first used, there can be no doubt that the doctrine,—the

insignificance in God's sight of moral conduct,—was taught by the ancient Gnostics, who boasted (as their name implies) of emphatically and peculiarly *knowing* the Gospel, and 'held the faith in unrighteousness.' The number is always small of those who distinctly declare that the most vicious life is no obstacle to a man's salvation, provided he is one of God's elect people. It is more usual to teach that nothing a man can do can at all advance his salvation, without explaining carefully that this is to be understood as meaning that a Christian's virtue is not properly his own, but can be practised only by divine grace; 'It is God that worketh in us,' &c. (Philip. ii. 13.) And again; that this very virtue can possess no claim on the divine justice to reward as a matter of right, to eternal life, which is the 'gift of God.' When, without such explanation, men are perpetually told that nothing they can do can advance their salvation, they naturally infer that nothing they can do or omit can hinder their salvation. And if it be taught that a virtuous life is indeed inseparable from a true faith, but at the same time men are led or left to suppose that their only care and diligence is to be respecting their faith, and that good works will follow spontaneously; that they have only to dig about and manure the roots of the tree, which then will bear fruit of itself, without any pruning of the branches, they will not be likely to fulfil the apostle's precept of 'Giving all diligence to add to their faith virtue; and to virtue knowledge,' &c. (2 Pet. i. 5.) This is the more usual form in which the spirit of Antinomianism shows itself; though the term is, in strictness, applicable to those only who are open opposers of the moral law of God; who denounce as legalists all who preach or acknowledge the obligation of obedience to it.

ANTIPÆDOBAPTISTS. Those who are *against the baptism of infants*; and who ground such opposition upon the assumption that baptism in every case supposes the subject of that rite to be, at that time, capable of instruction, and of making the profession of faith which is essential to church communion. Hence they are sometimes called by their opponents Anabaptists, (or *re-baptizers*), as baptizing such as join them after having been already baptized in infancy; and by themselves, Baptists, or 'baptizers,' as holding all baptism but that of adults to be null.

ANTIPHON means the *voice* which is uttered by one

portion of a choir is *reply* to another, when the psalms are sung or chanted. In the 'responsorium,' the verse is spoken only by one person on either side; or by one person on one side, though by many on the other; whereas, in Antiphony, the verses are sung by the two parts of the choir alternately. The Antiphon is proved to have been very ancient, by being mentioned by the earliest church writers; and is still practised in all our cathedrals.

ANTIPOPE, *the rival of the pope*. In the year 1378 commenced the great western schism, which lasted fifty years; in which the right of almost every pope in succession was disputed, and a rival set up. In the year above named, Urban VI. having been elected pope, the French cardinals retired to Anagni, protesting against the election as compulsory, and denouncing Urban as a destroyer of the Church's peace; in opposition to whom they elected Clement VII., who afterwards took up his residence at Avignon, with his cardinals. The whole of western Christendom became divided into two parties, of which one supported the pope of Rome, and the other the pope of Avignon. Throughout this struggle the Roman pontiff had the pre-eminence; for, during the most flourishing period of the court of Avignon, its pontiff was recognised only by France, Spain, Scotland, Savoy, and Lothringia; whereas the pope of Rome was acknowledged as head of the Church by Italy, Germany, England, Denmark, Sweden, Poland, and Prussia. In 1429, Clement VIII. of Avignon resigned his pretensions, and Martin V. became sole pope.

ANTITACTÆ. A branch of Gnostics, who held that God was good and just, but that a creature had created evil.

ANTITYPE, that which *answers to a type*. A type is a model, mould, or pattern; that which is formed according to it is an antitype. Thus, as the lifting up of the serpent in the wilderness was a type of the lifting up of Christ upon the cross; so the latter was the antitype of the former. The original of the word 'antitype' occurs twice in the New Testament, (Heb. ix. 24, and 1 Pet. iii. 21,) in which places the word bears the general sense of *corresponding* object, and is not used in the strict way in which 'antitype' is always now employed in English, to mean that which comes *after*, and excels the type.

ANTOSIANDRIANS. A sect of rigid Lutherans, who

opposed Osiander in his views respecting justification. This controversy took its rise in 1549, and continued to rage for six years with great violence in Prussia. The party prevailed for a time, until in 1556, Funk, its leader at Königsburg, was obliged to retract his opinions, though the controversy did not yet terminate.

APHTHARTODOCETÆ. A sect who *supposed* that the body of Christ was *incorruptible*, and incapable of death. We know that the body of Jesus 'saw no corruption;' but this sect probably held that it was of such a nature that it could not possibly have been decomposed. This sect arose in the early part of the sixth century, and are considered as a branch of the Eutychians.

APOCALYPSE. The Greek title of the *Revelation* of St. John the Divine. The occasion of writing the Apocalypse is evident from the book itself. John, having been banished into the island of Patmos, was favoured with the appearance of the Lord Jesus, who commanded him to commit to writing the visions which he beheld. The design of the book is twofold. First, to make known 'the things which are,' *i. e.* the then state of the Christian churches in Asia. The second and principal, to reveal 'the things which shall be hereafter,' *i. e.* the fate of the Christian church from that time to its consummation in glory. This book, then, is a standing monument to the Church, consoling her in her afflictions by the testimony that Christ will never forsake her, and that she shall conquer at last. In studying the Book of Revelation, two rules of interpretation are recommended in the valuable work of Dean Wodehouse. The first is, that the kingdom which is the subject of this prophecy, is not a temporal but a *spiritual* kingdom, and that consequently all things pertaining to it are to be understood accordingly. And secondly, that we should not attempt the *particular* explanation of those prophecies which remain to be fulfilled: the design of prophecy being, (as Sir Isaac Newton justly observes,) not to gratify men's curiosities by enabling them to foreknow things; but that, after they have been fulfilled, they may be interpreted by the event; and God's providence, not the interpreters, be then manifested to the world.

APOCRYPHA. A name of Greek origin, given to books appended to the sacred writings, but not admitted into the

sacred canon, because their claim to inspiration is *hidden*, or cannot be proved. They are usually printed at the end of the Old Testament, in the larger editions of the English Bible. The church of Rome, at the fourth session of the council of Trent, admitted these books to be of equal authority with Scripture; but all Protestant churches reject them as uninspired. They are not extant in Hebrew, nor were ever received by the Jews as Scripture; they are not cited nor alluded to in any part of the New Testament: they were not received by any early church. In the fourth century they were began to be read in the Christian church, but were not used to establish any doctrine. The church of England has made a selection from the Apocrypha for certain holy days, and for the first lessons on some week days, though not for Sundays.

APOLLINARIANS. The followers of Apollinaris, bishop of Laodicea, who maintained, that in Christ, the divine Logos, or mind, was in the place of a rational human soul. It was hence inferred, by his opponents, that he represented the divine nature in Christ as suffering with the human, the pains of crucifixion and death. The doctrine of Apollinaris was first propounded in 362, and afterwards condemned in three councils, the last of which, in the year 378, deposed Apollinaris from the episcopal office. His opinions, henceforth, sunk into oblivion.

APOLOGY. A *discourse*, or argument, *in defence* of some subject that has been misrepresented. The use of this term, as applied to religious truth, is to be carefully distinguished from its application in ordinary conversation, in which it generally means an *excuse* made for, or a *deprecation* of anger towards some person or thing which deserves censure. Hence, those who are unacquainted with the derivation of the word, have ignorantly argued that the existence of apologies for Christianity implies, the weakness of the claims of Christianity itself. Apologies, in ecclesiastical history, are *defences* of Christianity; such as were presented to heathen emperors by the early Christian writers, who were therefore called apologists. About the year 122, or somewhat later, Quadratus and Aristides presented apologies to Adrian: the latter of these is now lost. Justin Martyr presented his first apology to Antoninus about 148, and his second, probably between 161 and 165. Tertullian's Apology appeared about 198. These defences of Christ-

ianity are curious, as shewing the nature of the objections made to the Christian religion in the earliest times, and the arguments by which they were refuted.

APOSTASY, a *standing off from*. When applied to religion, means a departure from the orthodox faith. This may be done either by an open declaration, or by our acts. The early Christian church distinguished several kinds of apostasy; the first, of those who entirely renounced Christianity in favour of Judaism: the second, of such as complied with the Jews in many of their Jewish practices, without avowedly joining their party: the third, of those who mixed Judaism and Christianity: the fourth, of such as became Pagans after professing Christianity. We, in these latter times, may apostatize, though under different circumstances from those above described. The term 'apostasy is perverted, when it is applied to a withdrawal from any system of mere polity: it is legitimately used only in connexion with a departure from the written truth of God, in some form, public or personal.

APOSTLE. One *sent forth* as an agent, and with a commission to act for another. The term is confined in Scripture to those men to whom our Lord delegated his authority to publish his gospel. They are commonly called 'the Twelve,' that being the original number; but afterwards Matthias was appointed by the eleven to fill up the place of Iscariot; and subsequently Paul and Barnabas were added to the number. The term 'apostle,' in the Scripture use of it, implies that those to whom it belonged were chosen, commissioned, qualified, and sent out, and each of these in a special sense, in which other 'messengers,' (as the original word for 'apostles' is sometimes rendered,) were not. It was considered as one requisite for apostleship to be qualified to 'bear witness, personally, 'of the resurrection.' (See Acts i. 22, and 1 Cor. ix. 1.) Evangelists, pastors, and teachers were 'sent forth,' but were not properly *apostles*. Hence may be understood St. Paul's reason for beginning most of his epistles with the assertion of his apostolical authority. This was not an ambitious display of his credentials, but a wise measure, to gain, for the message he had to deliver, a candid hearing.

APOSTLES' CREED. A formulary of faith of great antiquity: as is proved from the fact that it is found in the works of Ambrose and Ruffinus, who flourished in the

fourth century*. It has been asserted that this Creed was drawn up by the Apostles themselves; an opinion which for several reasons seems unfounded; for no writer before the fifth century makes mention of an assembly of the Apostles to compose such a Creed: nor do the writers of the first three centuries allude to any single composition of the Apostles, even when they endeavour to prove that the doctrine contained in the (so-called) Apostles' Creed was agreeable to the Apostles' teaching: nor can we doubt that if the Apostles had really made this Creed, it would have been the same in all churches and ages; whereas we know that the extant creeds have differed not only in terms and expressions, but even in the number of the articles. It is maintained by some, that 'the Apostles' Creed' was made the basis or compendium of apostolic preaching: and comes to us as a part of the 'oral deposit' bequeathed to the Church; the obvious inference from which (supposing it to be true,) is that the Creed in question, is now and always to be made a similar text-document for the Church; for it is (in such case) of concurrent and coequal authority with the apostolic letters. But both argument and inference are disposed of by the previous decision, that evidence is wanting of the Creed being really the joint composition of the Apostles: the absence of which evidence may be considered in this case as proof of the contrary. See Sir Peter King's 'History of the Apostles' Creed,' also Art. CREED.

APOSTOLIC CHURCH. A church framed after the fashion of the Apostles. Of such a church, apostolic doctrine is the essence; apostolic polity, (so far as it was independent of local and temporary circumstances,) the completion. The former is directly and plainly laid down in the recorded teaching and letters of the Apostles; whilst the well ascertained practice of the same Apostles is such a guide to the latter, as may vindicate our national church in having adopted for herself, and in disseminating over the world, the episcopal form of government.

* Christians did not publicly recite this creed, except at baptism; the regular seasons of which were only Easter and Whitsuntide. The constant recital of it was not introduced into the Church till the end of the fifth century, when Peter Gnaphius prescribed that it should be repeated on every occasion of divine service.

APOSTOLICAL CONSTITUTIONS. A number of regulations, to the extent of eight books, for the guidance of the church and clergy, in matters pertaining to the Christian life, and the celebration of divine offices. It was at one time supposed that they were collected by St. Clement, but they are now generally allowed to be spurious. They appeared first in the fourth century, but have been much changed and corrupted since. They are curious as an historical document, shewing what were the opinions, ceremonies, and habits of the members of the Church at that period.

APOSTOLICAL SUCCESSION is defined to be 'the line in which the ministry of the Church is handed on from age to age.' That there has been a Christian ministry continuously, from the time of the Apostles to this day, is as complete a moral certainty as any historical fact can be. This continued succession of ministers, (bishops, priests, and deacons,) is asserted by the church of England in the preface to her Ordination Service. But while our church unequivocally lays down her own principles with respect to the true ministry being in the line of bishops, she has not entered upon the question whether, in order to the validity of religious ordinances, and to the right administration of the sacraments, the officiating minister must have been ordained by a bishop who derives his descent in one unbroken chain from the Apostles. There is not a minister in all Christendom who can thus trace up with certainty his own spiritual pedigree: the fact probably does not exist in some cases; and the proof of it, even where it does exist, never can possibly be established. It is (we may suppose) universally believed that most, and perhaps all, who bear such and such a surname, are akin to the founder of such and such a school or college; but any individual of that name, who may claim certain advantages in right of his being founder's-kin, is required to prove his own particular descent. In the dark ages there were many irregularities in the conferring of Orders, some of these may have vitiated the succession: let there be but a single link of the chain deficient, and the entire hypothesis fails. Apostolic succession in this sense, (independently of its having no warrant from Scripture, or from the formularies of the English church,) is much more easily asserted than proved. That church has apostolical succession in the true sense, which is framed in accordance with the fundamental

principles taught by the Apostles and their great Master. Our Church is contented with distinctly asserting the strength of the ground whereon her own Ordinations stand, without moving the question as to the validity of any other forms of ordination, or making any statement from which her views on that point can be inferred.

APOTACTITÆ. An ancient description of Christians who aimed at obeying literally the counsels given in the Gospel for poverty; and at following herein the examples of the Apostles and first Christians: and, therefore, *put away from them* all their goods and possessions. They were of the second century, and found chiefly in Cilicia and Pamphylia.

APPARITORS. Officers who *summon others to appear*. Among the Romans, this was a general term to comprehend all attendants of judges and magistrates appointed to receive and issue their orders. Similar is the duty of an ecclesiastical Apparitor, who serves the process of a spiritual court: summons the clergy to attend visitations; calls over their names on such occasions; and assists the bishop or archdeacon in the business belonging to their respective courts.

APPEAL. A legal term, denoting a request for the removal of a cause from an inferior, to a superior court, or judge, when a person thinks himself aggrieved by the sentence of the inferior judge. Appeals in the ancient national church of England, were made from the tribunal of the bishop and his presbyters, to the metropolitan and a council of the clergy of the province. The decision of the latter tribunal was held to be final. Appeals out of England to the pope were unheard of until the reign of Stephen: they were at no period fully sanctioned by the English sovereigns, though in several reigns the pope claimed to receive such appeals. They were finally abolished in the reign of Henry VIII.

APPROBATION. Once technically used to express the act by which books were recommended, or declared harmless, by persons authorized to judge of them. This privilege formerly belonged to those who were appointed to grant licences and imprimaturs. By an act of Charles II. long since expired, books were subjected to a licenser in England, and the practice itself ceased with the introduction of the principles of the Revolution of 1688.

APPROPRIATION. In the canon law, is the severing of

an ecclesiastical benefice to the *peculiar* and permanent use of some religious body. Appropriations sprung originally from the monastic orders, who purchased all the advowsons within their reach, and then appropriated the larger proportion of the proceeds of such benefices to the use of their own corporations, which they contended were not only institutions for pious purposes, but religious bodies; leaving the small remainder for the support of the incumbent. The appropriations now annexed to bishoprics, prebends, &c., had all of them the above origin, if traced to their source; and at one period similar appropriations were made to religious houses, nunneries, and certain military orders, which were regarded as spiritual corporations.

AQUARIANS, *water-drinkers*. A sect of Christians who carried their notions of temperance so far as to substitute water in the holy communion for wine, though some refused wine only in their morning communions. Some of the early Christians, it is true, mingled water with the wine of the Eucharist. Cyprian alludes to such; but the reason which they alleged for such practice, though insufficient to justify it, was yet quite unconnected with any disapprobation of wine itself. Such a departure from the example of Him who instituted the holy supper is, at the best, highly presumptuous.

ARABIAN CHRISTIANS. Christianity in Arabia became very early corrupted by an admixture of Sabeian idolatry and Persian dualism, so that Origen declared Arabia to be a 'country most fruitful in heresy.' Several tribes professed Christianity when Mohammed first began to promulgate Islamism, but from the little which remains of their history, they appear to have paid as much attention to rabbinical legends and monkish fables, as to the Scriptures. It is indeed pretty certain that the Koran contains a tolerably fair representation of the religious belief of the Arabian Christians in Mohammed's age, and from this it appears that the idle stories in the apocryphal gospels were received with as much reverence as the books of the Evangelists; it is even doubtful whether they possessed any translation of the canonical books of the Bible, and this may serve to explain the facility with which they received the creed of Mohammed.

ARAMÆAN LANGUAGE. This dialect of the Semitic tribe of languages was the vernacular tongue of Judea in the days of our Saviour; although not purely Hebrew, being cor-

rupted by the Chaldaic forms which the Jews acquired during the Babylonish captivity; it is called Hebrew both by Josephus and the writers of the New Testament. That Aramæan was however the language used by Christ and his apostles, is evident from the proper names compounded with the Syrian *bar*, instead of the Hebrew *ben* (בן), to indicate 'a son;' by the significant surnames Boanerges, Cephas, &c., which are Aramæan, and not Hebrew; and by the quotation from the Psalms used by our Saviour on the Cross, which is marked by dialectic difference from the original text. But though Aramaic was the general language of the people, it was only spoken like the Celtic in Ireland, or the Erse in the Highlands; the Greek language was used in public business, and in nearly all written documents. St. Matthew's Gospel is the only entire book of the New Testament believed to have been originally written in Aramaic; and this is not the opinion of the most distinguished critics.

ARCANI DISCIPLINA, *the system or doctrine of the secret.*

A phrase describing the practice advocated by some divines of keeping out of sight some of the more solemn observances or ceremonies of religion. This practice, probably, had its origin in the notion that some parts of religion, connected with the more awful persons or subjects, would be more reverently esteemed, if not commonly seen. But as religion is a rational service, so every part of it should be perfectly and generally understood. It is the duty of a religious mind to treat the most sacred things with reverence, in the *use* of them; not by abstaining from them, or using them unfrequently. The latter habit will engender superstition, not piety, and manifestly leaves an opening for unlimited fraud.

ARCHANGEL, a *chief angel*. The word occurs but twice in Scripture, each time in the singular number. But one archangel is mentioned, Michael. He is described in the Book of Daniel (chap. xii. 1) as 'the great prince which standeth for the children of thy people.' In the Book of Revelation, he is represented as fighting with the old serpent, and victorious in the combat. Some have contended that the title 'Archangel' belongs to Christ himself, alleging that the description and actions of that Being, as given by Daniel, answer peculiarly to the Saviour, and arguing that none could be victor in the combat spoken of in the Revelation, but the seed of the woman

ARCHBISHOP, *chief bishop*. This is not a distinct Order in the ministry, but a post of superiority in the first of the three orders. There are no spiritual functions attaching to the office of an archbishop, which a bishop, or a commission of bishops, may not perform. The name archbishop did not occur until about the year 320, though the office itself may have been as old as the apostolical times. The Apostles, appear to have adapted (as for several reasons it was natural they should) the discipline of the Church, as closely as possible, to the Jewish constitution. Now, as the synagogues of their larger towns had a pre-eminence and jurisdiction over those of the smaller, the idea was followed up in the plantation of Christian churches. There is no spiritual inferiority in the archbishop of York to the archbishop of Canterbury; the title of primate of *all* England, which the latter bears, only designates his temporal precedence. The archbishops of Ireland hold triennial visitations of their respective provinces; and, during their progress, the functions of the bishops are suspended.

ARCHPRIEST, or **ARCHIPRESBYTER**. The name of an office which was created by the Romanists in the latter part of the sixteenth century. The duties attached to it were more like those of our rural deans than of the deans of cathedral churches, though they have sometimes been compared to the latter.

ARCHDEACON. Properly means *chief deacon*, and was originally the name given to the eldest deacon who was a governor over the rest, in great churches where the bishop had many deacons. Subsequently they were chosen, first by the deacons, then by the bishops, not for seniority alone, but for other qualities which recommended them to be preferred. In process of time they were chosen from the order of presbyters, with an increase of powers, being sometimes employed by them to visit their dioceses. The proper duties of an archdeacon are not spiritual in the strict sense of that term; but their courts* are appointed to take cognizance of church repairs; to enforce the duties of churchwardens, who are specially under their jurisdiction; and in some places to prove wills. It was

* Archdeacons in Ireland have no courts; and have not been hitherto in the habit of holding visitations; but by a late Act are authorised to exercise any functions of an English archdeacon.

about the year 400 (the period of the formation of the patriarchate), that archdeacons began to be next in influence, among the parochial clergy, to bishops.

ARCHES-COURT. A court of appeal belonging to the Archbishop of Canterbury. Its judge is called 'Dean of the Arches,' because he formerly held his court in the church of St. Mary-le-Bow, (*de arcubus*;) though it and the other spiritual courts are now held in Doctors' Commons.

ARCHIMANDRITE, *head of a pen, or enclosure*, (*μάρτυρας*.) The name formerly given to the governor of a monastery.

ARCHONTICS. A class of persons who appeared in the latter part of the second century, and taught that the world was made by *archontes*, (a Greek word for *rulers*;) by whom they probably intended some beings of the archangelic order.

ARIANS. This ancient, extensive, and most important sect was founded by Arius, a presbyter of Alexandria, in the early part of the fourth century. The bishop Alexander having maintained that 'the Son of God was co-eternal, co-essential, and co-equal with the Father,' Arius asserted that such a declaration was a species of Sabellianism, and was further both inconsistent and impossible, because that the Father who begat, must be antecedent to the Son who was begotten. A fierce controversy arose. Arius, refusing to retract, was banished from Alexandria, but he retired into Palestine, where his talents and address soon made a number of converts. Athanasius was the most vigorous opponent of Arius; their discussions produced such a schism, that the emperor Constantine convoked a general council of the Christian prelates at Nice, (A.D. 325,) to decide the controversy. Arius was condemned, and the assembled fathers adopted a symbol declaring that 'the Son was of the same substance with the Father,' (*Homocousion*); by simply adding a letter, and making the symbol *Homotousion*, the Arians maintained their doctrine that 'the Son was only of similar substance with the Father.' The Nicene creed was adopted to counteract this evasion, and a fierce struggle arose between the Arians and the orthodox, which was protracted for nearly three centuries; each party vying with the other in outrage, violence, and persecution. In the progress of the controversy, the Arians divided into a great number of sects; the most remarkable being the Semi-Arians, who conceded to Christ all the divine attributes of the Father, except that included in

the Homoousion; and the Aetians, who degraded him to a mere creature. The political convulsions produced by the irruptions of the barbarians into the Roman empire, diverted men's minds from these discussions, and Arianism sank into comparative oblivion, until it was revived about the beginning of the last century by the eccentric Mr. Whiston, Mr. Emlyn and Dr. Samuel Clarke. There is at present no body of professed Arians in Europe, under that name: but some of those who go under the denomination of Unitarians (especially the greater part of those in Ireland) are not Socinian, but rather Arian, in doctrine.

ARMENIAN CHURCH. Although the Gospel was very early preached in the mountainous kingdom of Armenia, Christianity made but little progress until the commencement of the fourth century, when St. Gregory, after having endured much severe persecution, converted the sovereign and the principal nobles; after which Christianity became the established religion of the kingdom. When the council of Nice was assembled by Constantine, an Armenian bishop was sent to take part in its deliberations, he brought back with him the Nicene creed, which has ever since been the basis of the Armenian Confession of Faith. In the great schism between the eastern and western churches, the Armenians took the side of the Greeks, but at the same time they refused as steadily to submit to the patriarch of Constantinople as to the pope of Rome. Their ecclesiastical establishment was placed under the government of four patriarchs, whose successors still continue to rule the church, but their suffragan bishops enjoy almost total independence in their respective dioceses. The Jacobite doctrine of the singleness of the nature of Christ, or what is called the Monophysite creed, is generally adopted; but the difference between this and the creed of the western churches, seems to be merely a dispute about terms.

Divine service is everywhere performed in the Armenian language; but the dialect of the liturgy is rather antiquated, it having been compiled about the fifth century. It is said that the Armenian translation of the Bible was made at the same time. This translation was first printed in the middle of the seventeenth century, and has been justly regarded as a valuable contribution to biblical criticism. Though celibacy of the clergy is not enforced, their marriage is rather discountenanced;

and monasteries or convents are connected with most of the churches. The Armenians worship by prostration, in the eastern mode; and their other ceremonies differ little from those of the Greek church. They believe themselves bound to go as pilgrims to Jerusalem once in their lives; they have a chapel for themselves in the church of the Holy Sepulchre. No eastern Christians have more firmly resisted Mohammedanism than the Armenians; though dispersed all over Asia as merchants and traders, there is scarcely one solitary instance of apostasy on record.

ARMINIANISM. Strictly speaking, the system of doctrine which was taught by Arminius in the university of Leyden at the commencement of the seventeenth century, in opposition to the Calvinistic system which had been received in the Dutch Reformed church. The cardinal point of difference between Calvinists and Arminians is, whether the reason why one man is saved and another is not, depends on the absolute predestination and irresistible grace of God, or in any degree on the free-will of man. The Arminians further hold that Christ died equally for all men, and offers salvation to all; but that it depends on each individual to accept or reject the grace purchased by his blood; and they teach that, by the exercise of the same free-will, believers may abandon the grace once received and become apostates. The Arminian system was condemned by the synod of Dort (see DORT), and severe laws were passed by the States against all who professed it; they were sentenced to be banished, fined, or imprisoned, according to their obstinacy in rejecting the Calvinistic creed. Mr. Wesley, the founder of the Methodist society, was a distinguished supporter of Arminianism in England; and he gave the name of *Arminian Magazine* to the periodical which he established for promulgating his doctrines. See ARTS. REMONSTRANT, ELECTION, REPROBATION, and FINAL PERSEVERANCE.

ARNOLDISTS. The followers of Arnold of Brescia, a disciple of the celebrated Abelard, and a reformer of the twelfth century. It is asserted that he held unsound opinions respecting the Eucharist and infant baptism. He was condemned by a Lateran council in 1139, was burnt in 1155, and his ashes scattered over the bosom of the Tiber.

ARTEMONITES. The followers of Artemon, or Artemas, who, towards the end of the second century, adopted the

opinions which Theodotus had first put forth at Rome, respecting the simple humanity of Christ. Both these heretics admitted the miraculous conception of Christ, while they taught that he was a mere man. A small remnant of the Artemonites existed in the third century.

ARTICLES, CHURCH OF ENGLAND. Contain what may be called the 'Symbol,' 'Creed,' or 'Confession of Faith,' of the church of England. In the reign of Edward VI. Forty-two Articles of Religion, probably the work of Cranmer, were published by royal proclamation. These were subsequently revised, altered, and reduced to 'Thirty-eight Articles,' which were published in 1563. In 1571 an Act of Parliament required subscription to the 'Articles of Religion,' which had now, after another review, become fixed in their present form and number. The 'Thirty-nine Articles' were subscribed by Convocation, and published under the superintendence of Bishop Jewel. A royal declaration (by King Charles I.) was, in 1628, prefixed to a new edition of the Thirty-nine Articles, forbidding all persons to interpret them in any but the grammatical sense. These Articles, though drawn up at the time of the Reformation, with an immediate reference to Romish and other sectarian errors, are *useful* for all periods of the Church, and, in doctrinal matters, for all churches; though they cannot be *binding* upon any other communion but that of the church which drew them up.

ARTICLES, LAMBETH. This name was given to certain articles drawn up at Lambeth in 1595, under the superintendence of Archbishop Whitgift, and with the help of Dr. Vaughan and Dr. Fletcher, bishops elect of Bangor and London, respectively; Tindall, dean of Ely, and a deputation from the Heads of Colleges of Cambridge. The occasion of these Articles was the opposition that had been made by some leading men at Cambridge to the doctrine of predestination, which induced Whitgift to call together the above-named clergy to express their sentiments upon the disputed topic, which sentiments were afterwards published, and now survive, as the Lambeth Articles. As the meeting at Lambeth was not a lawful synod, its resolutions cannot be regarded as the act of the Church of that day; nor, indeed, in any other light, than as declaring the state of religious opinion among the highest church authorities of that period upon the subject of predesti-

nation. The Lambeth Articles, which are nine in number, are decidedly of the (so-called) Calvinistic order.

ARTICLES OF FAITH. Statements of the main points of belief of any single church. Various opinions exist upon the fitness of such articles. They who object to Articles of Faith, allege that their tendency is to invade Christian liberty, and to supersede the Scriptures by substituting in their place a number of humanly-formed propositions: that, to exhibit the Christian faith in any limited number of statements, is, virtually, to declare that all besides is superfluous. It is objected, also, that such Articles nourish hypocrisy, and hinder advancement in divine knowledge: and that if employed at all, they should be in the words of Scripture. The advocates for 'Articles of Faith,' on the other hand, affirm that it is not intended to sum up the whole of Christianity in any number of propositions, but merely to set forth the belief of a given church upon the leading truths of religion, as well as upon those matters which have at any period been subjects of heretical corruption, or of controversy, and respecting which, it is necessary that there should be agreement among such as are to be members of the same church: that Articles are not intended to be guides through the whole voyage of Christian inquiry, but only beacon-lights to inform the mariner where lie those rocks and shelves on which preceding voyagers have made shipwreck. It is moreover maintained that there is a necessity for such Articles, because the sense of Scripture upon any one point of faith lies scattered over too large a surface to be easily collected for himself by every individual member of the church; and that scriptural truths are as capable as any other of being translated into common language. 'Articles' have been otherwise denominated 'Confessions' of Faith.

ARTICLES OF PERTH. These were framed by the General Assembly at Perth, in 1618, in favour of the following ecclesiastical rites and observances: kneeling at the Sacrament; private communion; private baptism; confirmation of children; the observation of holy days. These Articles were rescinded in 1638, by the General Assembly, at Glasgow.

ARTICLES, SIX. This was an Act, passed in 1539, by which the whole system of Romish error was re-introduced. It consisted of the following points: that in the sacrament of the altar after consecration, there remaineth no substance of bread

and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be continued; and that auricular confession is expedient and necessary, and ought to be retained in the Church.

Cranmer strenuously opposed this Act, but afterwards complied. Latimer and Shaxton resigned their bishoprics. It was under this act that Anne Askew, or Ayscough, was executed, in 1546.

ARTOTYRITES, *eaters of bread and cheese*. A branch of the Montanists in the second century, who are said to have eaten bread and cheese at the Eucharist, alleging that the first oblations of men were not only of the fruits of the earth, but of their flocks.

ASCENSION-DAY. A very ancient festival of the Church, held ten days before Whitsuntide, in memory of our Saviour's ascension into heaven after his resurrection. The proper Psalms and Preface in the Communion Service, as well as the lessons, and epistle, and gospel, mark out this day as a high solemnity in the view of the Church; while the edifying nature of its services renders the observance of it very desirable. The practice of perambulating the bounds of parishes on this day was retained at the Reformation, when other processions were abolished.

ASCETICS. In a former article it was observed that the practice of asceticism, abstinence, and mortification, was common to several Jewish and heathen sects before the establishment of Christianity. In the Apostolical Canons, which though not written by the Apostles are undoubtedly of great antiquity, we find abstinences of various kinds for the purpose of mortifying and subduing the passions, recommended under the name of *askesis*, that is, pious exercise and discipline. The earliest ascetics belonged to no monastic order; they were men engaged in the active duties of life, but who paid more than ordinary attention to the exercises of piety and devotion; they were rarely bound by any vow, they formed no separate society or order, and they were bound by no conventional rules. Origen was the most conspicuous advocate of ascetic life in the early churches, but the extravagance to which he carried the system is quite inconsistent with the cheerful spirit of the Gospel.

ASCLEPIDOTÆANS. An inconsiderable sect in the third century, who taught, as Theodotus and Artemon had done in the preceding century, that Christ was a mere man.

ASCODROGITES, or ASCITES, *skin, or bottle users.* Said to have been a party of Montanists in the second century, who carried skins or bottles full of new wine into their churches, to represent the 'new wine' of which Christ spake. It is related that they danced round these bottles, and then drank the wine in a revelrous manner.

ASCODRUTÆ, or ASCODRUPITÆ. Heretics of the second century, and probably a branch of the Gnostics, since the character of their heresy savours of those monopolists, as they esteemed themselves possessed of all 'knowledge.' They rejected sacraments, because they held that divine realities could have no true counterpart or representation in things material.

ASH-WEDNESDAY. A name given to the first day or Lent, from the ancient practice of sprinkling ashes upon the heads of those who, on that day especially, were sentenced by the Church to do public penance. This, which was at its first institution a most expressive solemnity, degenerated afterwards into an empty form, which led our Reformers to discontinue a practice which had become useless, though they have recorded, in the introduction to the service of the day, their hope that the time may come, when some system of wholesome discipline may be revived.

ASPERGILLUM. A *sprinkling-brush*, with which, in the Romish church, it is the practice to sprinkle the people at their entrance to the church, or at stated periods of the service.

ASPERSION. The practice of *sprinkling* infants in baptism, instead of immersing them in water. Our Church allows sprinkling in the case of weakly infants; an exception which has now almost become the rule, (and reasonably,) in consequence of the coldness of our climate. It is not generally known that the minister will immerse an infant, if those who bring it to baptism express a wish to that effect.

ASSASSINS. After the conquest of Persia by the Saracens, and the establishment of Mohammedanism in central Asia, several of the conquered people believing themselves intellectually superior to the Arabs, began secretly to disseminate doctrines at variance with Islam, but deeply tinged with

that spirit of pantheism, which is found intimately blended with all the idolatrous religions of Asia. Several impostors arose in Khorassan, where Mohammedanism had been very imperfectly established, and claiming for themselves the title of Prophets, raised sanguinary revolts against the spiritual and temporal power of the khalifs. These rebellions were successively crushed, and the partisans of the several impostors massacred without mercy. Warned by the fate of his predecessors, Hassan-ebu-Sabah resolved to found a secret association, instead of preaching a new religion, and having gained for himself a secure retreat in the mountain-castle of Alamút, he sent devoted missionaries to every part of the east, who never hesitated to destroy any person, whatever might be his rank, who incurred the displeasure of their master. Hassan's followers were named Assassins from the *hashish*, or intoxicating essence extracted from hemp, with which they were accustomed to stimulate themselves when about to undertake any enterprise of danger. So devoted were these men to their superior, that they did not hesitate to commit suicide, whenever he intimated that such was his pleasure.

The lawfulness of assassination, under certain circumstances, is said to have been preached by some of the Jesuits, but no such tenet is found in any of the authentic books of the order. Various fanatics, political and religious, have acted on the abominable doctrine at various times; but it is scarcely credible that the principle should have been formally recognised as a rule of action by any sect, order, or community.

ASSEMBLY OF DIVINES, (at Westminster.) This was a synod of laymen and divines, who assembled under the authority of parliament as 'A council on such subjects pertaining to the Church, as might be proposed to them by the two Houses.' Under this commission sixty-nine persons, including some of the most learned men in England, met in Henry VIIIth's chapel at Westminster, July 1, 1643. The results of their deliberations were a declaration against the Anglican church and liturgy, the adoption of a directory for worship and ordination, of a confession of faith, and two catechisms, the longer and the shorter. Besides these, a form of presbyterian church government was agreed upon by the assembly, but never authorised. The power of the Independents in the army and in parliament prevented the Assembly of Divines from

having their system established; but their works are received as standards in the church of Scotland. It deserves to be noticed, that this assembly formally adopted the Scottish League and Covenant, which was designed to render presbyterianism exclusively the national religion.

ASSIDEANS, by some named *Chasideans*. It is supposed that from this sect the Pharisees spring. They were distinguished by an extraordinary zeal for the honour of the temple, to the support of whose service they contributed in a larger measure than others. Their oath was, 'by the temple;' for which our Saviour reproved the Pharisees, who had learned that oath of them. (Matt. xxiii. 16.) They were remarkable for their bravery also; a number of them having taken part with Mattathias, to fight for the law of God and the liberties of their country.

ASSUMPTION, *the taking up* into heaven of the Virgin Mary. In commemoration of which pretended ascent the Romish church observes a festival, which is kept on the 15th of August.

ASYLUM, an *inviolable* retreat. Such in ancient times were heathen temples, and especially altars. Such among the Hebrews were the six cities of refuge, the temple, and the altar of burnt offerings. Similar privileges were at one time granted to Christian churches; but being abused to the protection of malefactors who defied the power of the magistrate, when intrenched within the sacred limits, were at length abolished.

ATHEISM, ATHEIST. From a Greek word, signifying one who denies the existence of a God. The word Atheism has been employed according to each people's sense of *Theos*. We, by 'God,' mean the Maker and Ruler of the world, which the heathen considered as self-made, or eternal: therefore they were what we call Atheists. The word *Theos* (God), (transferred by Christians to the object of our worship), they applied to the supposed being they worshipped; calling any one (Christians included) Atheist, who denied these. Ancient heathen deities resemble the fairies, bogles, nixes, &c., which, in fact, are still revered in all rude parts of Christendom, among the lowest vulgar. Ancient philosophers were Atheists of the pantheistic kind; (*q. v.*) and so are most modern unbelievers.

Mens agitat molem, et toto se corpore miscet, &c.

All are but parts of one stupendous whole,
Whose body nature is, and God the soul, &c.

In modern times Atheists appear to have become conscious of this difficulty, and to have abandoned positive assertion, taking shelter under doubt and scepticism; this may be indeed regarded as practical Atheism—as evidence of a determination to live ‘without God in the world;’ but positive Atheism seems to have disappeared from the world as an absurdity too gross even for the credulity of infidelity.

ATONEMENT. Different derivations of this word have been suggested; the most common is *at-one-ment*; the bringing together as friends God and man, whom sin had separated. The sacrifice of Christ is an atonement, because it answers all the demands of God’s broken law; which idea is expressed in the phrase, ‘through the *satisfaction* of thy Son our Lord,’ (Coll. for the fourth Sund. in Adv.) and is implied in the language of the second Article of Religion, latter part.

ATTINGIANS. Said to have been persons in the second century who altered the form of words in baptism, and added to that used at the Eucharist.

ATTRIBUTES of God. The qualities or properties of his nature which we *attribute* to Him. So imperfect is our knowledge, that we are not able to describe our views of the divine nature positively, but negatively; we do not know, and therefore cannot express in direct words, what God is; but we are compelled to adopt terms which describe the absence from His nature, of all those characteristics that mark man’s imperfection. Thus, we say that God is infinite, to express His being the opposite of finite: man, and all things belonging to him have an end; God has no end; and similarly in the case of the other attributes. There have been many divisions of the attributes of God into absolute and relative; communicable and incommunicable: but the distinction of *natural* and *moral* seems the best that has appeared: the former term pointing out those qualities which belong essentially and exclusively to God; the latter such as are originally derived from him, but which have their counterpart, and exist in a degree, in Man.

ATTRITION. Founded on a groundless distinction drawn by the Romanists between two sorts of repentance. By Contrition they mean perfect repentance, the spirit being, as it were, *crushed to powder* under the sense of sin; while by Attrition they intend an inferior degree of sorrow; such as may arise from regret for the present inconvenience of sin; and

answering to a *friction* of the conscience falling short of Contrition.

AUDÆANS, or ARDÆANS. The followers of Audæus, who is also called Ardæus. It is said that this man, who lived in the fourth century, was excommunicated in Syria, because he had openly censured the vicious habits of the clergy; and that being banished into Scythia, he established a religious communion, of which he became the leading pastor.

AUDIENCE. At the court called by this name, the Archbishop of Canterbury *heard* in person causes of a more special nature, relating to elections, consecrations, institutions, marriages, &c. The functions of this court are now performed by the Dean of Arches.

AUGSBURG, CONFESSION OF. A confession of faith drawn up by Luther and Melancthon, and presented to the Emperor Charles V., in 1530, at the diet of Augusta, or Augsburg. It is divided into two parts, of which the *former*, containing twenty-one articles, was designed to represent the religious opinions of these Reformers; and the *latter*, containing seven articles, is employed in confuting the seven capital errors which occasioned the separation from the church of Rome. These were:—communion in one kind; the celibacy of the clergy; private masses; auricular confession; traditions; monastic vows; the excessive power of the Church. This confession is still the system of faith embraced by the Lutheran church.

AUGUSTINIANS. Persons who held the doctrine of predestination as taught by the celebrated St. Augustine, bishop of Hippo. The substance of their opinions is contained in the four following propositions: 1. That God from all eternity designed to create man holy and good. 2. That he foresaw man, being tempted by Satan, would fall into sin if God did not hinder it: he decreed not to hinder. 3. That out of mankind, whom he foresaw fallen into sin and misery, he chose a certain number to raise to righteousness and eternal life, and rejected the rest, leaving them in their sins. 4. That for these his chosen, he decreed to send his Son to redeem them and sanctify them; the rest he decreed to forsake, leaving them to Satan and themselves.

AUGUSTINS, or AUGUSTINIANS. A religious order founded, or at least revived, by Pope Alexander IV., A.D. 1256,

under the name of 'The order of regular canons of St. Augustine.' They were bound to the rigid rule of St. Augustine, (the monk, not the bishop,) who is supposed to have lived in the eighth century; their vow included silence, poverty, chastity, and obedience. The order was introduced into England by Adewold, confessor to Henry I.; the king greatly favoured these monks, and in 1107 gave them the priory of Dunstable: Queen Matilda also gave them the priory of the Holy Trinity in London, the superior of which was *ex officio* an alderman of the city. The Minorets or Minor Friars, who never wore shoes, were an offset from this order, and were sometimes named 'barefooted Augustins:' in Paris they are called 'the religious of St. Genevieve.'

AURICULAR CONFESSION. A practice enjoined by the Romish and Greek churches to penitents, to *disclose* their sins *into the ear* of the priest. Pope Leo I., in 457, first recommended this private disclosure of sins to a priest, in preference to public confession: but it was rendered compulsory by the fourth Lateran council, which exacted that all laymen should confess their sins, general and particular, to a priest, at least once a year. The Lutheran church recognises confession, requiring a general acknowledgment, and leaving it at the option of penitents to disclose their particular sins to the confessor. The church of England does not make particular confession an essential point, but encourages it, in those cases in which it seems that the conscience of a penitent is likely to be relieved thereby. See the first exhortation giving warning for the Communion.

AUTHENTICITY. A term frequently used in reference to the literary history of the Holy Scriptures. By the authenticity of the canonical books is meant that they were really written by the authors whose names they bear: that those which are anonymous were written at the time in which they profess that they were written: that both contain matters of fact as they really happened, and consequently possess credibility and authority.

AUTHORITY By the 'authority of the Church' is meant either the power residing generally in the whole body of the faithful to execute the trust committed by Christ to his Church; or the particular power residing in certain official members of that body. The first-named authority is vested in

the clergy and laity jointly; the latter, in the clergy alone. In the interpretation of Scripture, the Church's authority does not belong to all divines, or 'distinguished theologians,' who may be members of the Church, but only to the authorised formularies. Single writers of every age are to be taken as expressing only their individual opinions. The agreement of these opinions at any one period, or for any lengthened space of time, may and must be used as proof to ourselves, privately, as to the predominant sentiments of the Church at that time; but no opinions can be quoted as deciding authoritatively any disputed question, unless our Church in her formularies has recorded such design. The Universal church has authority, that is, *deserves deference*, in all controversies of faith: and every particular church has a right to *decree* such rights and ceremonies as are not contrary to God's written word; but no church has a right to enforce anything as necessary for salvation, unless it can be shown so to be by the express declaration of holy Scripture. See the XXth and XXXIVth Articles.

AUTOCEPHALI, bishops who are *heads to themselves*. The primitive church gave this name to those bishops who were not subject to the jurisdiction of others. Such, before the institution of patriarchs, were all metropolitans. The name 'Autocephali' was also given to such bishops as were exempted from the jurisdiction of the metropolitan, and subject only to the patriarch. Of this sort there were thirty-nine in the patriarchate of Constantinople, twenty-five in that of Jerusalem, and sixteen in that of Antioch. Originally each church and its bishop were wholly independent of controlling power.

AVATAR. A term in Hindú mythology for the incarnation of the Deity. Nine successive incarnations are recognised by the Brahmins; and they assert that the tenth, which is yet to come, will be followed by ages of peace, purity and prosperity.

AVE-MARIA: *Hail, Mary!* The salutation of the angel Gabriel to Mary, when he brought her tidings of the incarnation. The Romanists use it with unscriptural additions, as a form of devotional address from themselves to the Virgin Mary, their chaplets and rosaries being divided into so many Ave-Marias, and so many Pater-Nosters. There is no mention of an Ave-Maria among all the short prayers of the ancients; nor can its introduction be traced higher than the early part of the fifteenth century. Vincentius Farrarius, a Spanish Dominican,

who flourished about 1491, is said to have first used it before his sermons.

AVIGNONISTS. Certain fanatics of the last century, who were distinguished by their extravagant zeal for the worship of the Virgin Mary.

AVOIDANCE. Takes place where a benefice becomes *void* of an incumbent. This happens either by the death of the incumbent; or by his being appointed to a preferment of such a kind as necessarily makes the living vacant; as when a clergyman is made a bishop, all the preferments he holds fall to the Crown, who is the patron for that time, unless there be some special dispensation; or, finally, by cession, deprivation, or resignation. In the first-named instance, which is avoidance by fact, the patron must take notice of the avoidance at his peril: in the last case, which is avoidance by law, the Ordinary must give notice to the patron to prevent a lapse.

AZYMITES. Those who use unleavened bread in the administration of the Eucharist. The members of the Greek church apply this appellation universally to the Latins, who always use fermented bread in the Eucharist.

BABYLON THE GREAT. An appellation given to the anti-Christian apostasy by the writer of the Apocalypse. (Rev. xiv. & xviii.) During the first five centuries of the Christian era, the prophecies respecting the mystic Babylon were applied to pagan Rome: several Protestant commentators in modern times have similarly applied them to papal Rome.

BABYLONISH CAPTIVITY. The period during which the papal residence was established at Avignon instead of Rome, (A.D. 1305—1378,) was called the 'Babylonish Captivity' by the Italian writers, because it lasted about seventy years, the same length of time that the Jews remained captive in Babylon. This long residence of the popes in France fatally weakened the papal authority, for during their absence from Rome, the Ghibelline faction increased, and openly attacked the patrimony of St. Peter. Many cities also revolted, and Rome itself was filled with sedition and tumult.

BACANTIBI. A corruption of *Vacantivi*. The name was applied, in the early church, to clergymen who had no fixed residence, but wandered about from one church to another, without having the usual letters dimissory or commendatory from their

own bishop. They were generally persons who fled from ecclesiastical censure, and in consequence of the scandals they produced, rigid rules were enacted to prevent them from officiating in churches. So strict was the early discipline on this point, that none of the inferior clergy were allowed to move from the service to which they had been originally appointed without the special permission of their diocesan.

BACHELOR. The name given to certain degrees in different faculties in our Universities; *Baccalaureus* being the Latin name. The degree of Bachelor of Arts is, usually, that which is taken by academical students, after residing a certain number of years, and passing their examination. For the degree of Bachelor in Divinity, several years' additional standing are necessary. The degree of Bachelor of Civil Law, Medicine, or Music, can be taken by those who wish to 'proceed,' as it is technically termed, in either of those faculties, and who have kept the required number of terms, the period of which differs according to each faculty. The degrees of B.A. and B.D. are those which are most distinctive of the universities of this realm; the latter, at all events, being peculiar to Oxford, Cambridge, and Dublin.

BALLIMATHIÆ. The councils of Toledo gave this name to certain wanton dances, joined with lascivious songs, which were practised by the Spaniards on solemn festivals, instead of the sacred dances which long formed a part of public worship in the primitive church.

BAMPTON LECTURES. A course of eight sermons founded by the Rev. John Bampton, M.A., Canon of Salisbury; and appointed by him to be annually preached in the University of Oxford, on some one of a set of subjects which he has specified. The nomination of the Lecturer rests in the Heads of Colleges only; and takes place upon the first Tuesday in Easter Term. These Lectures are delivered at St. Mary's, and usually between the commencement of the last month in Lent Term, and the middle of Easter Term, though the will extends the period to the third week in Act Term. The founder directed that a certain number of copies of the Lectures should be printed, and hence most of them have been published. The names of the preachers of these Lectures, from the commencement, in 1780, to the present time, will be found in the 'Oxford University Calendar.'

BANGORIAN CONTROVERSY. The title of this controversy is derived from the Bishop of Bangor, (Hoadley,) who, in the reign of George I. wrote 'A Preservative against the Principles and Practices of the Non-Jurors;' and afterwards preached and published a sermon from the passage, 'My kingdom is not of this world,' (John xviii. 36;) in which he maintained the supreme authority of Christ as king in his own kingdom; and that he had not delegated his power, like temporal lawgivers, during their absence from their kingdom, to any persons, as his vicegerents and deputies. The publication of this sermon by order of the king, led to the controversy above-named, in which Dr. Snape and Dr. Sherlock, the king's chaplains, took a prominent part as the opponents of Hoadley, maintaining that there were certain powers distinctly vested in the Church by Christ its king; of which the ministers of the Church were the constitutionally-appointed executive. This controversy lasted many years, and led to the discontinuance of the Convocation.

BANIANS, or BANYANS. This name, which properly applies only to the merchant caste of the Hindús, has been used by many modern writers to designate the more rigid adherents of Brahminism, who refuse to destroy anything that has life, whether for purposes of food or safety. They believe in the doctrine of the transmigration of souls, which, however, is very variously held by different individuals. They account all other nations impure, and are so scrupulously fearful of pollution that they will break a cup which has been used, or even touched, by a person of a different religion.

BANN. Derived either from the Brit. *ban*, clamour; or from an old Latin word, *bannio*, to publish, means, a 'proclamation;' and is particularly used in England to signify the publication, in the church, of intended marriage contracts. The design of this practice is to prevent marriages from taking place when there is any just impediment, either in respect of kindred, pre-contract, or for any other sufficient cause. There may be a faculty or license for the marriage, and then this ceremony is omitted. The regulations for the publishing of banns may be found in the Rubrics of the Prayer-book, and in 25 & 26 George II. At first the banns were appointed to be published after the Nicene Creed, the strictly proper place for giving out all notices in the congregation; but, by the 25 George II.,

c. 33, s. 1, the place in the service appointed for such publication was changed to 'immediately after the second lesson;' possibly, in order to insure greater attention than might be given at the conclusion of the service; but more probably, because the want of regular morning service in some churches would open the door to an evasion of the banns, and thus secret marriages be multiplied. See MARRIAGE.

BANNER. An ensign or standard belonging to a prince, noble, or chief. We see such in St. George's chapel, Windsor; in Henry VII.th's chapel, Westminster; and in St. Patrick's cathedral, Dublin. Banners are not to be regarded as out of place in these sacred edifices; having been placed up where we see them, at the solemnity of installing the knights of the several orders to which the banners belong. The Bishop of Winchester attends in his spiritual capacity, at the installation of the knights of the Garter in St. George's chapel, being prelate of the order. The occasions of installation are, in their origin, considered religious.

BAPTISM. The word is derived from the Greek verb *baptizo*, which is a form of *bapto*; both words meaning 'to wash,' whether the substance be immersed wholly or partially; or the liquid be applied to the substance by pouring or sprinkling. The verb *bapto*, no doubt, properly means to *dip*; but its use, in many cases, clearly establishes the other meaning also, of washing by affusion. Much controversy has arisen in the Christian church, respecting the true sense of these verbs, as affecting the inferences that follow, concerning the proper mode of Christian baptism. Some maintain the original sense of the verbs in question to be that of dipping only, among whom are the sect called the Baptists, or Anabaptists; while others affirm that those verbs either exclusively signify, or at least include, the idea of sprinkling. Into this controversy, however, the church of England does not enter. In the Office for the Public Baptism of Infants it is directed that the 'priest shall dip the child in the water, if the sponsors shall certify him that the child may well endure it;' but, 'if they certify that the child is weak, it shall suffice to pour water upon it.' In the Office for the Private Baptism of Infants, it is directed, that the baptism shall be by affusion, the infant in such cases being always certified to be weak. In the Office for the Baptism of Adults, it is left altogether to the discretion of

the Minister to dip the person to be baptized in the water, or to pour water upon him. The framers of the Office evidently considered dipping as more consonant to the antecedent practice, but by the discretionary power left to the officiating minister, they have decided that the mode in this respect is immaterial. Baptism, 'into the name of the Father, the Son, and the Holy Ghost,' is one of the two Christian sacraments; it was instituted by our Lord as a sacrament, though certainly it did not originate with him as a rite; for, besides the practice of John the Baptist, the Jews were in the habit of baptizing proselytes, and, as appears from the Talmud, even young children received as proselytes; deriving the custom, probably, from the patriarchs. Exorcisms and unctions were ceremonies practised by the Romish church, in connexion with baptism; but they have been laid aside, as having no foundation in Scripture, and tending to superstition. The sect usually called Quakers, and some modern separatists, wholly reject baptism. See REGENERATION.

BAPTISM, ADULT. The practice of receiving persons of full age as members of the Christian church by the sacrament of baptism. The sect who call themselves 'Baptists' adopt this as the exclusively right system, and hold any other course as amounting to no baptism. The church of England (for the reasons given in article BAPTISTS,) adopts infant baptism as the rule, but makes a provision for the baptism in their 'riper years' of persons, who from any cause, may not have been baptized in infancy.

BAPTISM FOR THE DEAD. Of the passage 'Why are they then baptized for the dead?' (1 Cor. xv. 29,) numerous have been the criticisms. The sense of this difficult passage is understood by several commentators to be this: 'Why, if there be no resurrection, do Christians express their belief in it, by being baptized, with a view to, or with reference to a resurrection?' baptism (by immersion) being a significant act, pointing to the burial and rising again of the body.

BAPTISM, INFANT. The practice of receiving young children as members of the Christian church by the sacrament of baptism, in opposition to the confining of baptism to adults.

BAPTISM, LAY. Baptism administered by *unordained* persons. There has been much question as to the sufficiency of such baptism, some maintaining that it is valid, others holding

that it can in no case be so regarded. It would be clearly wrong to assert that lay-baptism is, under all circumstances, as regular as that by a Minister; but it is also very difficult to decide that lay-baptism is utterly invalid where the services of a Minister cannot be procured. The principle upon which this view of the case rests has been thus fairly stated by Hooker, (Bk. V. lxii. 19.) 'The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special men, it is for order's sake in his Church, and not to the end that their authority might give being, or add force to the sacrament itself. That infants have right to the sacrament of baptism we all acknowledge. Charge them we cannot as guileful and wrongful possessors of that whereunto they have right, by the manifest will of the donor, and are not parties unto any defect or disorder in the manner of receiving the same. And, if any such disorder be, we have sufficiently before declared that, "*delictum cum capite semper ambulat,*" men's own faults are their own harms.' From this reasoning (which appears to be just) the inference is, that in the case of lay-baptism, infants are not deprived of whatever benefits and privileges belong to that sacrament, the administrator, in any instance, being alone responsible for the urgency of the circumstances under which he performs the rite.

BAPTISM WITH FIRE. The passage in Matt. iii. 11, in which mention is made of baptism with fire, is probably not to be interpreted of any separate form of baptism from that 'with the Holy Ghost;' but the expression 'with fire' is explanatory of the words 'with the Holy Ghost.' Such a mode of expression, in which the connecting particle, *and*, only introduces an amplification of the former idea, is very common in the Scriptures. The sense will therefore be, 'He shall baptize you with the Holy Ghost, through the outward symbol of fire;' viz. the 'cloven tongues like as of fire.' Acts ii. 3.

BAPTISTS. By this name that class of religionists usually entitle themselves, who deny the validity of infant baptism. The name means *persons who baptize*; and as assumed by the sect in question implies that they alone baptize aright: 'this is their distinctive tenet, which they are perfectly right in professing, if convinced of its truth: but it is an absurdity for any one who differs from them to give them this title, which palpably begs the question at issue, and condemns himself.

The title of Anti-Pædobaptist (*opposer of the practice of baptizing infants*) is, to be sure, somewhat cumbrous: but awkwardness of expression, or even circumlocution, is preferable to error and absurdity.' The Baptists separate from the church of England for the same reasons as dissenters of other denominations, and also from motives derived from their peculiar views respecting baptism, which they affirm ought not to be administered to any but persons of full age, because such are the only recorded cases in which Christ and his apostles administered it; and none other (they affirm) are capable of understanding its import. The church of England, on the contrary, maintains that 'the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.' (XXVIth Art. of Rel.) The meaning of the Reformers probably being, that Christ designed baptism to be the initiatory rite, answering to circumcision, admitting persons into his Church, as the other did into the Jewish; and consequently it was to be fully expected, if that he and his apostles had designed that this initiatory rite was not to be extended to the infant-children of believers, as circumcision was, they could not have failed clearly to state and enforce this distinction. The burden of proof, therefore, is entirely on those who disallow infant baptism. The English church accordingly, as it did not introduce the practice, does not undertake to furnish arguments in favour of it, but merely speaks of 'in any wise retaining' what our Reformers found established, their principle being to introduce no change for which some decisive reason could not be shown. And it should be always kept in view in the consideration of this matter, that by the ordinance of circumcision, children of eight days old were admitted into covenant relation with God; and further, that no one of the opposers of infant baptism has been able to point out a time when the practice was regarded as an innovation in the Christian community. There were several among the Lollards and the followers of Wickliffe who disapproved of infant baptism; but the first Baptist congregation in England was founded in 1608.

BAPTISTERY. A place in which the sacrament of baptism is performed. Until about the middle of the third century the primitive Christians continued to baptize in rivers, pools, and baths. After that time, baptisteries began to be built; and of all, in those places where they were first wanted, in towns

and cities. By a baptistery of the fourth century is to be understood an octagonal building, with a cupola roof; adjacent to a church, but no part of it. In the side-rooms of this building assembled the persons who came to be baptized: and thence they passed into the octagon room where was the baptistery. It was not, however, until the sixth century that baptisteries were constructed within churches; and these at last gave way to the fonts which are now in use. The most ancient baptistery is that of St. John, Lateran.

BARA. A festival celebrated with much superstitious ceremony at Messina, in Italy, and representing the assumption of the Virgin Mary.

BARDESANISTS. A heretical sect of the second century, deriving its name from Bardesanes, a native of Edessa, in Mesopotamia, by whom it was founded. This heresiarch maintained the Persian doctrine of dualism, insisting that the Evil Principle was co-eternal and co-equal with the Good Principle. His errors were subsequently adopted by Manes, and embodied in Manicheism, but some followers of Bardesanes were to be found in the Syrian and other Eastern churches so late as the eighth century.

BARNABAS, SAINT, DAY. The 11th of June is observed by the church of England, in commemoration of Barnabas, the Apostle. He was a Levite, born in the island of Cyprus. His proper name was Joses, or Joseph, to which the Apostles added Barnabas, signifying 'the son of consolation,' from his being, as recorded, eminently 'full of the Holy Ghost,' whose title is Consoler, (or Comforter,) and partly also from its similarity to his surname of Barsabas, supposing, (as is highly probable,) he was that Joseph Barsabas who was put in nomination with Matthias. (Acts i.) He was the companion of Paul through many scenes of his ministry, but at last separated from him, upon a misunderstanding which arose on the question whether Mark should be united to their society. The apocryphal Epistle ascribed to St. Barnabas is probably one of the oldest forgeries of apostolic writings. It is frequently cited by St. Clement of Alexandria, and Origen, who express no doubt of its genuineness. An edition of it was published by Vossius, in 1656, from a manuscript copy, supposed to be a thousand years old, which was found in the abbey of Corbey. The so-called Gospel of Barnabas

contradicts the Evangelists in many particulars, and appears to have been a forgery of the Judaizing Christians, who, so early as the first century, began to deny the reality of the crucifixion, asserting that Christ was taken away from his persecutors, and that Judas Iscariot, or Simon the Cyrenian, suddenly changed into his form, was crucified by the deluded Jews in his stead. From the Arabic version of this pretended gospel Mohammed borrowed all the legendary tales respecting our Lord which he has interwoven in the Koran, and hence this apocryphal book is more honoured by the Moslems than any of the canonical Gospels.

BARTHOLOMEW'S, SAINT, DAY. A festival kept on the 24th of August, in honour of Bartholomew, one of the apostles; who is supposed to have been the same person who is called Nathanael, one of the first of Christ's disciples. It is supposed that Bartholomew propagated the faith as far as India, and also in the more northern and western parts of Asia, and that he finally suffered martyrdom. But, as these latter particulars are not found in Scripture, and are only uncertain traditions, no reliance can be placed upon them. This day is also awfully memorable for the massacre of the Huguenots, or French Protestants, which was perpetrated in 1572: it began in Paris, and extended to various parts of France; until, at last, more than thirty thousand Protestants were slaughtered in the course of thirty days. Rejoicings and public thanksgivings for this took place at Rome. On St. Bartholomew's Day, 1662, (the year in which the Act of Uniformity was passed,) two thousand non-conforming Ministers were ejected from their benefices.

BARUCH, BOOK OF. An apocryphal book, or letter, which Baruch, the friend and scribe of Jeremiah, wrote, from the captives at Babylon, to the Jews who remained in Judea.

BASIL, SAINT, LITURGY OF. One of the three Liturgies used in the Greek church, the other two being those of St. Gregory and St. Chrysostom. These are read at set times, or distinct seasons of the year; that of St. Basil being used on the five Sundays of the Great Lent, on the Thursdays and Saturdays of the holy week, on the eves of Christmas and Epiphany, and on the first day of the year.

BASIL, SAINT, ORDER OF. Early in the fourth century St. Basil retired into the deserts of Pontus, where he led the life of a rigid ascetic. Multitudes of disciples followed him,

and it soon became necessary to frame orders and rules for the discipline of this new society. These were subsequently extended into a regular order by Eustatius of Sebastia, who may therefore be regarded as the founder of the order of St. Basil.

BASILICA, properly a *royal palace*. A name given to certain splendid public buildings at Rome, where mercantile business was transacted and justice administered. Some of the early Christian churches were called basilicas: this may have arisen from the fact that Constantine gave to the Roman Christians some of these edifices for their public worship; and churches afterwards had that name given them, retaining, probably, somewhat of the shape of the basilica, which was, in some degree circular. This form is still to be seen in some churches; but more particularly in chancels.

BASILIDIANS. The followers of Basilides, who was one of the chief authors of the Gnostic heresy. It was in the beginning of the second century that this heresiarch introduced the wildest speculations of Egyptian philosophy and Persian theology into Christianity. He taught that the one Supreme Being had produced seven *Æons*, from whom successive generations of angels descended, all of which were under the dominion of one deity named Abraxas. Jesus Christ was represented as the most perfect of those *Æons*, sent by God in a human form to redeem mankind. The Basilidians adopted the version of the life of Christ given in the (pretended) Gospel of St. Barnabas, (*q. v.*) and borrowed from the Brahmins the doctrine of the metempsychosis. Traces of the strange doctrines of Basilides are still to be found among the African Christians.

BASIN FOR THE OFFERTORY. In this basin, according to the rubric, are to be collected, the 'alms for the poor, and other devotions of the people,' whilst the Minister reads those sentences exciting the people to charity which are found after the Nicene Creed.

BATH-KOL, *the daughter of the voice*. A poetical name given by the Hebrews to the echo. According to the Rabbins the light of prophecy became extinct, the Urim and Thummim were silenced, and the voice of the Spirit of God ceased to speak audibly to the chosen people, after the first temple had been destroyed by Nebuchadnezzar, and the daily sacrifice intermitted. Instead of these clear indications of the Divine will God gave the Bath-kol, the sound of which they describe as

faint and plaintive like the distant cooing of a dove. From the Jewish fables respecting the Bath-kol has arisen the superstitious reverence for echoes which is prevalent in many parts of Christendom, but more especially in those districts of Russia, Poland, and Germany, where Jewish colonies have been established.

BEADS, BIDDING OF. A practice charged by Romish priests upon their parishioners, to *bid*, or *pray*, a certain number of pater-nosters for a soul departed, counting the number of required prayers upon their beads; the little balls which are called beads having thence (possibly) derived that name.

BEARDS. It was the practice of the Hebrews to wear their beards: but, when they mourned, they entirely shaved the hair of their heads, and neglected to trim their beards. In times of unusual grief and affliction, they plucked away the hair of their heads and beards. The beard was regarded as peculiarly honourable and precious; hence, for any to remove it from another by violence, was reckoned a great insult. (2 Sam. x. 4, 5; 1 Chron. xix. 5.) The preciousness of the beard will explain Ezek. v. 1—5, where the inhabitants of Jerusalem are compared to the hair of the head and beard. Though they had been dear to God as the hair of an eastern beard to its owner, they should be consumed.

BEATIFICATION. An act whereby, in the Romish church, the Pope *declares a person blessed* after death. Beatification is the first step to canonization, but it is not the same thing. When the Pope canonizes, he presumes to determine, authoritatively, on the state of the person canonized; but when he beatifies, he only gives permission that religious honours, not proceeding so far as worship, should be paid to the deceased. The Pope alone pretends to canonize, but monks claim the power of beatifying. No person can be beatified till fifty years after his death.

BEATITUDE. The highest state of happiness of which human nature is capable. To such a state, (though not using the term,) our Church refers in the Collect for the Epiphany, in which we pray, that 'we who know' God 'now by faith, may after this life have the fruition of' his 'glorious Godhead.' The word 'beatitude' is also applied to those sayings of our Lord at the beginning of his Sermon on the Mount, in which he pronounces *blessed* certain states of character.

BEGGING FRIARS. See MENDICANT ORDERS.

BEGUINES, or **BEGHARDS**. These are by some distinguished from each other: by others, supposed to be the same. The Beguines were a congregation of religious, or nuns, who appeared in Flanders and Germany about the year 1210. In 1292 they were condemned and persecuted; but they survived these afflictions, and are found, at this day, in various parts of the above-named countries. There is a celebrated convent of this order at Ghent, called the Beguinage; the female inmates of which live a single life, though without taking any vow to remain in that state always, and are occupied in various works of industry and charity.

BEHMENITES. The followers of Jacob Behmen, or Böhme, a celebrated mystic writer, born in 1575, in Upper Lusatia. He professed to have received an inward light from the Holy Ghost, by which special discoveries in nature and religion were made to his mind. These revelations he began to commit to writing in the year 1612, and continued to write until 1624, when he died. William Law, the author of 'A Serious Call to a Devout and Holy Life,' was an admirer and disciple of Behmen.

BEL AND THE DRAGON. An apocryphal book which Jerome stigmatizes as a mere fable. It is appended to the Book of Daniel in the Vulgate, and was received at the Council of Trent as canonical.

BELL. In Britain, bells were applied to church purposes before the conclusion of the seventh century, in the monastic societies of Northumbria; and even as early as the sixth, in those of the Hebrides. They were used from the first erection of parish churches among us. The profane practice of 'christening' (as it is termed) bells had its origin in popish times, and still exists in the Romish church. Bells were exorcised and blessed by the bishop, from a belief that when these ceremonies were performed, they had power to drive the devil out of the air, to calm tempests, to extinguish fire, and even to recal the dead to life. The ritual for these ceremonies is contained in the Roman Pontifical; and it was usual in their baptism to give to bells the name of some saint.

BEMA, *βῆμα*, a step. The name given by many ecclesiastical writers, particularly the Greek fathers, to the raised altar or sanctuary of the ancient churches, answering to the modern chancel.

BENEDICITE. The name sometimes given to the Song of the Three Children in the fiery furnace, which occurs after *Te Deum* in the Prayer-Book. It is so called from its beginning with the words, *Bless ye*. The use of this song is as ancient, probably, as the days of Chrysostom, or the end of the fourth century.

BENEDICTINES, an order of monks, the founder of which was Benedict, who was born at Nursia, in Italy, A.D. 480. Their mode of life was ascetic, and their dress peculiar. This order made great and rapid progress about the middle of the sixth century; and threatened to absorb all other orders in the west. Early in the seventh century they zealously employed themselves (with others,) in propagating the doctrine of purgatory. In the year 817, Benedict of Ariana, in Languedoc, attempted to establish a new rule for the reformation of monasteries, founded upon the existing Benedictine institutes. In the twelfth century, the order contained two thousand monasteries. In the middle ages the Benedictines were the conservators of literature and science; and in the seventeenth and eighteenth centuries they had attached to them a considerable number of abbeys and priories in different parts of France, They are still found in Italy, Sicily, Spain, Germany and Austria. The first English monks were Benedictines, and English learning is greatly indebted to them.

BENEDICTION. The *pronouncing a blessing*. In the Romish church there is the *benedictio sacerdotalis*, (priestly blessing,) which in a more particular manner denotes the sign of the cross made by a bishop, or other minister, as conferring some gracious effect upon the people; the *benedictio beatifica*, or *blessing* which ensures the *eternal happiness* of a sick person, when pronounced at the death-bed. But, irrational as well as rational, subjects are also blessed with the 'benediction' of the Romish church; as we read of forms of benedictions for wax candles, church vessels, ornaments, ensigns, flags, ships, &c., which forms are found in the Romish Pontifical. In the church of England the Minister does not pretend to *impart* any blessing, but in effect prays that the 'peace of God' *may* keep the 'hearts and minds' of the people. Christ says to his Church, 'My peace I give unto you,' (John xiv. 27:) the officiating minister, the Church's organ, proclaims the gift in general, and prays that it *may* descend upon the particular

portion of the Church then and there assembled. The latter remarks apply also to the forms of benediction found in the other Offices of the Common Prayer Book.

BENEFICE. This word is applied to all church-preferments; both those which are parochial and those which are dignities. It is, however, more commonly used to signify the former class of preferments; churches endowed with a revenue for the performance of divine service: it is used, also, for the revenue itself so assigned. The origin of the word is probably feudal, vassals being the *beneficiarii* of their lords; it was transferred afterwards to clergy, who enjoy the revenue of a living, *ex mero beneficio*, (from the pure kindness,) of the patron, without any simoniacal consideration.

BENEFIT OF CLERGY. This was a privilege by which, in countries where the Romish religion prevailed, persons in holy-orders were exempted, either partially or wholly, from the jurisdiction of lay-tribunals. It is generally supposed that this privilege was created out of a regard for the clerical order; but, whatever was its origin, it was soon abused. It is designed for 'clerks,' a term properly describing, and at first confined to, clergymen (*clerici*): but subsequently all persons who could read were, by the laws of England, considered to be clerks. As learning advanced, therefore, the number of claimants for 'benefit of clergy' was almost indefinitely increased. This manifest abuse of the privilege finally led to its abolition by the 7th and 8th of Geo. IV., c. 28.

BEREANS. A small sect of dissenters from the church of Scotland, which arose in the year 1773.

BERENGARIANS. Adherents to the opinions of Berengarius, or Berenger, principal of the school at Tours, who in 1048 declared his doubts concerning the doctrine of transubstantiation; and finally adhered to his views, though from Romish intimidation and persecution he was led three times to abjure his sentiments at Rome; as often, on his return to France, avowing and spreading them. Berenger died in 1088. The sect named after him was regarded by the Romanists as among the most dangerous heretics.

BERG, CONCORD OF. A celebrated confession of the Lutheran faith, compiled under the direction of John, elector of Saxony, by James Andreæ, a learned professor at Tubingen. It was first submitted to a number of divines

assembled at Torgau, and thus received the denomination of the *Book of Torgau*. It was carefully revised by Andreæ, assisted by Martin Chemnitz and other learned and eminent doctors of this church, and by them submitted to the deliberation of a select number of divines assembled for that purpose at Berg, a Benedictine monastery, near Magdeburgh.

BERNARDINES, an order of monks founded by Robert, abbot of Moleme, and reformed by Bernard, a celebrated Franciscan friar of the twelfth century. Bernard becoming abbot of Clairvaux, in 1115, improved the discipline and raised the reputation of his order, insomuch that the monastery of Clairvaux became afterwards the head of one hundred and sixty other Cistercian or Bernardine monasteries in France, Germany, England, Ireland, Denmark, Norway, and Sweden.

BETHLEHEM, KNIGHTS OF. A military order instituted by Pope Pius II. to resist the encroachments of the Mohammedans. The island of Lemnos was the chief seat of the Bethlehem knights, and when it was taken by the Turks, the order was silently abolished or absorbed into that of the Hospitallers.

BETROTHING. The contract of future marriage made between two parties, who 'pledge' each to other their '*troth*,' or truth; that is, promise that they will truly perform the engagement mutually made. Among the ancient Jews, betrothing was performed, either by a writing, or a piece of silver given to the bride. The contract so made, was regarded as solemnly binding both parties.

BEZPOPOFTSCHINS. The Raskolniks, or schismatics who have separated from the Russian church, call themselves *Staroversti*, or 'believers in the old faith.' After the death of the first leaders of the schism, the Raskolniks deliberated whether they should receive any priests from the national church, and recognise the validity of their ordination on condition of their adopting 'the old belief.' Those who consented to receive such converts and recognise them as priests are called Popoftschins; but the more numerous body of dissenters who recognise no ordination but their own as valid, are named Bezpopoftschins. They are subdivided into a great variety of sects, but are all viewed with great suspicion by the government, and have sometimes been subjected to very cruel persecutions.

BIBLE. The Bible, is *The Book* (ἡ Βίβλος) of books; a name given to the Holy Scriptures, by way of honour and pre-eminence. By 'The Bible' is meant strictly the collection of *inspired* writings. But the books of the 'Apocrypha' are not inspired, or their inspiration does not appear: with consistency, therefore, the church of England, though she appoints certain parts of them to be read, 'for example of life and instruction of manners,' 'yet doth it not apply them to establish any doctrine.' (Art. VI.) The Books of the Old and New Testament are on this account said to comprise the sacred canon, or *rule* of faith. See VERSION, AUTHORIZED.

BIBLE SOCIETY, THE BRITISH AND FOREIGN. An association of persons, founded in 1804, whose object is to print and circulate the Holy Scriptures without note or comment. Persons of all creeds are admissible into this society, since it has no tests.

BIBLE SOCIETY, THE TRINITARIAN. An association whose object is the same as that of the preceding society, but who conscientiously object to a union with those who deny the doctrine of the Trinity, and therefore think it right to employ declarations and prayers which operate as tests.

BIDDING PRAYER. The true account of the origin and name of this prayer probably is, that, before the Reformation, the preacher having named and opened his text, called on the people to pray, telling them for what they were to pray, 'Ye shall pray for the king, the pope, &c.' After which the people began to *bid* (pray) a pater-noster, an Ave-Maria, &c., upon their beads, the preacher meanwhile kneeling down, and saying his prayers: after which the sermon proceeded. This explanation of the term seems preferable to that which derives it from 'bid' in the sense of *invite*, though the minister certainly does invite the people to pray. The origin of this mode of prayer is Romish, but its use in our Church is quite unconnected with Romish error; as the preacher merely suggests topics of prayer to the people, whereupon they are to 'lift up their hearts.'

BIGAMY. The possession of *two wives at the same time*. The second marriage, in such case, is simply void, and a mere nullity by the ecclesiastical law of England; but because it is a gross outrage upon the decency of a well-ordered state, as well as, usually, a grievous injury to an individual, the legislature has thought it just to make it a crime.

BIGOT. One who obstinately adheres to any cause or party. In theology, the term is applied to those who cling pertinaciously to any views which they may have taken up, particularly such as are of a superstitious character.

BIRTH-DAY. This expression occurs in old church-writers in a sense different from that which it ordinarily bears, and means the *day* on which martyrs suffered death, and were thus *born* into an immortality of glory; a day which is considered so far to surpass that on which they entered the world, that the name of the former is transferred to the latter, birth.

BISHOP. This word is derived from the Greek *Episcopos*, which literally means a Superintendent. 'Bishop' is the title now appropriated to the first of the three Orders in the Christian ministry; the Office itself being as old as the apostolic times, and originating in apostolic precedent. Timothy and Titus were, in the above sense, bishops of Ephesus and Crete, each having an office distinct from that of either presbyter or deacon, and superior to both. The functions peculiar to a bishop in the church of England, (over and above superintendence,) and which neither of the remaining Orders can discharge, are Ordination and Confirmation, though in ordaining, Presbyters are directed to join. The practice of the Church has allotted to the bishop certain other duties, (such as the consecration of churches, &c.,) which, though not essential parts of his office, are fitly annexed to the chief Minister in the Church.

BISMILLAH, *In the name of God.* A religious form prefixed by the Mohammedans to their books, letters, and all other writings. It is also said as grace before and after meals, and always forms part of an invitation to strangers to partake of their hospitality.

BLASPHEMY. Properly means *injurious language* against whomsoever it be uttered. Accordingly, the English translators have rendered the Greek verb (*βλασφημέω*) for 'blaspheme,' in the greater number of the places where it occurs, by 'rail, revile, speak evil.' But, as the highest and most flagrant instance of the use of injurious language, is when it is employed against God, the term 'blasphemy' has come to mean, almost exclusively, injurious language uttered against God himself. By the canon-law, blasphemy was punished only by a solemn penance; and by custom, either by a pecuniary or corporal punishment.

By the English laws, blasphemies of God, and contumelious reproaches of Jesus Christ, are offences by the common law, and punishable by fine, imprisonment, or pillory.

BODY. By this name the Church is designated in the Scriptures, (1 Cor. xii.,) Christ being its Head, and Christians its members. The Church Universal is a Body of which there is no central government on earth, no such sovereignty having been deputed, even to the collective Body of the rightful officers of the Church, by their heavenly Head. Each particular Church is one complete Body on earth, having a supreme government to which all appeals may be made; though a Christian bishop in the Catholic church is not a bishop *of*, or *over* the Catholic church any more than a European king is king of Europe.

BOGOMILI. A mystic sect, called also Bogamitæ, which appeared in Bulgaria about the beginning of the twelfth century. Their name signifies *those who pray aright*, and hence they are called *Euchites* by the Greeks. They rejected all clerical orders, all forms of worship, and all direct ministration of the sacraments, thus far agreeing with the English Quakers. They taught that churches were the habitations of devils, and that the consecration of any building or place was a heinous sin. Their opinions respecting the Trinity were of a gross and corporal nature, so that they could not be described without offence, but they are still retained by some of the Christian sects in the northern provinces of Turkey.

BOHEMIAN BRETHREN. The name of a Christian society which was formed in Bohemia about the year 1457, from the remnant of the Hussites. This society had its origin in the dissatisfaction which was felt at the advances towards popery made by those who favoured Pope Calixtus; and which caused a separation, when the Calixtines made 'compacts,' or articles of agreement, with the council of Basle, in 1433. The Bohemian brethren (*Unitas fratrum*) suffered violent and cruel persecution from the church of Rome, which lasted, at intervals, through many years. The old Bohemian, (as also their successors in the 'United Brethren' or Moravians of the present day) were 'distinguished by the simplicity of their faith, meekness, and patience in suffering.' See **MORAVIANS.**

BONA FIDE. A phrase designed to intimate *sincerity of intention*. In the Romish church, direct purpose is held necessary to the validity of any spiritual or quasi-spiritual act, and

hence it was found necessary to employ an expression (such as the above) to signify the sincere intention or good faith of the Agent. The church of England, on the contrary, expressly asserts that the intention of the Minister does not affect the efficacy of ministration. See XXVIth Art. of Rel.

BOOK OF SPORTS. A proclamation of King James I., in 1618, in favour of liberty and amusements on the Lord's day. This proclamation was renewed by Charles I., in the year 1633.

BOURIGNONISTS. The disciples of Antoinette Bourignon, a Flemish visionary, born A.D. 1616, who taught 'that the Christian religion consists neither in knowledge nor in practice, but in a certain internal impulse and divine feeling that arises immediately from communion with the Deity.' Though the poor woman was undoubtedly mad, she made numerous converts, and her works, published in eighteen thick volumes, were highly esteemed by her followers. She died in 1680, and the sect disappeared early in the last century.

BOWING AT THE NAME OF JESUS. A practice derived from the Romish, and still remaining in the English, church, to express reverence towards the person of our blessed Lord. Long habit has confined this practice to those parts of the Creeds in which the name of Jesus Christ occurs, though the eighteenth canon of the Constitutions of our Church, (which it is to be remembered, have not the authority of rubrics,) directs the more general use of the practice, or at least allows it. The practice of bowing at the name of Jesus is sometimes made to rest upon scriptural authority, but erroneously; the expression, (Philip. ii. 10,) 'that, at the name of Jesus every knee should bow,' being purely figurative; enjoining, therefore, inward submission to Christ's authority, not any outward token of such a feeling.

BOYLE LECTURES. A course of eight lectures appointed by the will of the Hon. Robert Boyle to be preached annually in London, 'at any church within the Bills of Mortality,' in defence of the truth of the Christian religion against infidels. The Boyle Lectures began in 1692.

BRANDENBURG, CONFESSION OF. A declaration of religious principles made by the inhabitants of Brandenburg, a city of Germany, by the direction of the elector, in order to reconcile the tenets of Luther to those of Calvin; and to terminate the differences to which the Confession of Augsburg had given rise.

BRAWLING. This term is peculiarly applied to any wrangling or disputing that takes place either in a church or churchyard. Any personal attack in the way of reproof made by the officiating minister upon a member of the congregation, or *vice versâ*, comes under this head and is punishable by 5 and 6 Edward VI. c. 4, s. 1.

BREAD, SACRAMENTAL. The bread and wine for the Holy Communion are (by Canon XX.) to be provided 'at the charge of the parish,' by 'the churchwardens.' The same direction is given in the rubrics after the Communion Service. It deserves notice how carefully our Church guards against the notion of a change of substance, by using the word *bread* from the beginning to the end of the Communion Service. 'If the consecrated bread or wine be all spent,' &c. (Rubric after the words of administration.) See also Rubric 6 after the Communion; and the Protestation that follows.

BRETHREN, CONGREGATIONAL. A class of puritans who held that every Christian congregation was independent, *jure divino*; vested with the right of electing its own pastors; and altogether exempt from the jurisdiction of bishops and synods. From them arose the powerful dissenting body known now as the Independents, or Congregationalists.

BRETHREN, CONVENTUAL. A division of the Franciscan order, who held that the vow of poverty was not to be interpreted too literally. Those who contended that monks ought to live in absolute poverty were named Brethren of the Observation, or Spirituals. The latter were condemned by Pope John XXII., in 1321, and severely persecuted as heretics.

BRETHREN OF HERNHUTT. See **MORAVIANS.**

BRETHREN OF THE OBSERVATION. See **BRETHREN, CONVENTUAL.**

BRETHREN, UNITED. See **MORAVIANS.**

BRETHREN, WHITE. The followers of an unknown leader, who appeared in the neighbourhood of the Alps about the year 1399, and proclaimed himself commissioned to preach a new crusade. He named his followers Penitents, but from their white dresses they were more commonly called *Fratres Albati*; or White Brothers, or White Penitents, (Ital. *Bianchi*.) Boniface IX., suspecting the unknown leader of insidious designs, caused him to be apprehended and committed to the flames, upon which his followers dispersed, and the sect became extinguished.

BRETHREN AND SISTERS OF THE FREE SPIRIT.

This was the name of a sect which spread rapidly through France, Germany, and Italy towards the end of the thirteenth, and beginning of the fourteenth centuries. They were distinguished (for the most part) by the union of true religion with fanaticism. They taught that the true children of God enjoyed not only a full and perfect freedom from the jurisdiction of the law, but that by the power of contemplation they might be united to the Deity in an ineffable manner, and thereby acquire a glorious and sublime liberty from the sinful lusts and the common instincts of nature. Some of them, like the more modern Antinomians, maintained that the divine man could commit no sin, let his conduct be ever so wicked or atrocious.

BRETHREN AND SISTERS, WHITE. A new branch of the Quakers, which has just sprung up in Ireland; they hold that all religious ordinances are interferences with Christian liberty, and that marriage is a merely human institution, not binding on the saints. Their other doctrines are stated in language so unintelligible, that their purport cannot be discovered.

BREVIARY. The book of daily divine service used in the Romish church. It contains the matins, lauds, first, third, sixth, and ninth vespers, and the compline, or post-communio. The Breviary of Rome is general, and may be used in all places; but, on the model of this have been constructed various others, peculiar to each diocese. Formerly all persons were obliged to recite the Breviary, but this obligation was gradually relaxed, and was at last confined to the clergy, who are strongly enjoined to recite it at appointed periods. The services of the Breviary are quite distinct from the Mass, which is held to be a propitiatory sacrifice for the living and the dead; and only said after matins, or the morning prayer contained in the Breviary.

BRICLANI. A military order instituted by St. Bridget, queen of Sweden: the knights were bound by their vow to defend all who were feeble or afflicted.

BRIDE. See **MARRIAGE.**

BRIDEMEN. The attendants on the bridegroom at a marriage. See **MARRIAGE.**

BRIEFS. Orders of Chancery, or processes of the crown, in writing, under seal, requiring anything to be done; originally very *short*. Letters patent granted for collecting charitable

gifts to poor sufferers by fire, or other casualties, used to be so called. They have been superseded by Queen's letters.

BRIGITTINS or BRIDGETINS. A religious order founded by St. Bridget, queen of Sweden, who pretended that the rules and constitutions were dictated to her by Christ himself. The Order being specially dedicated to the Virgin Mary, was governed by an abbess, whom the friars as well as the nuns were bound to obey. One house of this Order was established in England by Henry V., A.D. 1415.

BRITAIN, CHURCH IN. When, and by whom, Christianity was planted in Britain (while the Anglo-Saxons were worshipping Hertha in Germany,) is a curious antiquarian inquiry, especially to the Welsh; but from England the religion was almost expelled by the Saxons, who retained the worship of Woden, &c., like their ancestors, till some considerable number among them eventually embraced the Gospel, which thenceforward took root in the land, and became that 'great tree' which we now see it to be. Britain is not, as is commonly supposed, indebted exclusively to Augustine for Christianity; for though 'it is difficult to assign the person that was the first missionary in this island, yet we have sufficient evidence that there was a Christian church planted in Britain during the Apostles' times.'

BROTHER AND SISTER. Titles by which Christians anciently called themselves, on account of their being, by adoption, made the 'Israel of God,' as much as the original Israelites, who were descendants of Jacob after the flesh. From overlooking or forgetting this, some have referred to, and even quoted the passage which speaks of 'a sister, a wife,' viz. a Christian wife, (1 Cor. ix. 5,) as if it had been written 'a sister (after the flesh) or wife.' The title 'brother' is also applied to certain monks; and adopted by the Moravians, who call their community the 'Brethren's Church,' and both address, and speak of, a minister of that communion as 'brother.'

BROWNISTS. A sect whose leader was Robert Browne, a person who in 1580, began to inveigh openly against the ceremonies of the church of England; and who, with his congregation, left England, and settled at Middleburgh, in Zealand, but afterwards, in consequence of differences which arose between him and his people, returned to England, where he was preferred to a church in Northamptonshire. He was

often imprisoned; and died in confinement in 1630, at an advanced age. The doctrinal principles of the Brownists were scripturally sound; but they differ from the English church in ceremonies and discipline. Though different in some particulars, they may be regarded as closely represented by the modern Independents.

BULGARIANS. A division of the Paulicians, or Manicheans, who, when expelled from Bulgaria, in the eleventh century, began to preach their heretical doctrines in Germany, France, and Italy. They were severely persecuted by the ecclesiastical powers, and public indignation was excited against them by the most monstrous accusations. It does not appear that the charges of immorality were well-founded, for those who make them add that the Bulgarians imposed upon the multitude by assuming the appearance of purity and piety.

BULL, *bull*. A letter having a leaden *knob* or seal appended to it, and containing the pope's mandate upon any ecclesiastical matter. The receipt of any such documents is in England forbidden, under heavy penalties, as being contrary to the king's supremacy, by various statutes passed in the reigns of Henry VIII. and Elizabeth.

BURGHERS. See **SECEDERS**.

BURIAL. The interment of the body of a deceased person. The early Christian church denied the solemn rites of burial only to unbaptised persons, self-murderers, and excommunicated persons, who continued obstinate and impenitent in a manifest contempt of ecclesiastical censures. In the regulations of the church of England as all persons who have not been declared excommunicated are regarded as members of the established church, so at the burial of any of such persons that service is indiscriminately used, which was framed upon the assumption of each professed member of the church being inwardly and truly that which his profession intimates; and also on the assumption that all the king's subjects were necessarily professed members of the established church. Hence it was declared illegal for a clergyman to refuse burial to any except persons who have been unbaptised, excommunicated, or have died by their own hands.

CABBALA, Tradition. The Jews believe that God, in addition to the oral law, instructed Moses in the right way of explaining the several precepts, and that this system of interpretation, or cabbala, was preserved by tradition until the compilation of the Talmud. In addition to the interpretations and decisions of the priests and rabbis on controverted legal points, they pretend to have explanations of the most difficult passages of Scripture by combinations of letters, words, and numbers. Some visionaries among the Jews believe that Jesus Christ wrought his miracles by virtue of the mysteries of the cabbala. Most of the heresies in the early Christian church were mixed up with cabbalistic speculations, and hence were derived the strange combinations which we find in the gnostic gems.

CABBALISTS. Those Jewish doctors who profess to teach the mysteries of the cabbala. They inform us that there is not a word, letter, or accent in the Law which has not some peculiar signification, and they ascribe a divine origin to the complicated system of Masoretic interpretation.

CAINITES. A strange sect which appeared in the second century, and professed an extraordinary reverence for all those persons mentioned with reprobation in Scripture, as Cain, Pharaoh, Korah, Dathan and Abiram, &c. They particularly revered Judas Iscariot, asserting that his betrayal of Christ hastened the redemption of mankind.

CALENDAR. The word calendar is derived from *calendæ*, (the first day of the Roman month,) as that is formed from the old Latin verb *calo*, to reckon. Our calendar, as it stands in the large editions of the Book of Common Prayer, consists of nine columns; the first, contains the golden number or cycle of the moon; the second, shows the days of the month in their numerical order; the third, contains the Dominical or Sunday Letter; the fourth, the calends, nones, and ides, (this was the Roman method of computation and was used by the early Christians); the fifth, contains the holydays of our Church, as also some festivals of the Romish church set down for public convenience rather than for reverence, (see Wheatly on the Common Prayer); and the remaining four contain the portions of Scripture and of the Apocrypha appointed for the daily lessons.

CALL. This word (derived from the Greek *καλέω*, to

summon or invite), is used in Scripture generally to signify the *summons* or *invitation* which God has given to men to obey the Gospel of our Lord Jesus Christ. Various have been the opinions held by divines concerning general and particular calling; some maintaining that the Scriptures always mean by 'calling,' the introduction of man into the general privileges of the Gospel; others, explaining many passages in which the term occurs of an 'effectual' application of grace to the soul of an individual. All baptized persons are spoken of in the Church Catechism, as (in the former of the above-named senses) 'called to' a 'state of salvation;' while those who are predestinated to life are spoken of as persons who, 'through grace' (effectually) 'obey the calling.' (Art. XVII.)

CALOYERS. A general name given to the monks of the Greek church, being a corruption of *kalo-geroi*, which signifies 'good old men.' They all follow the rule of St. Basil, and regard the monastic institutions of the Latin church with great dislike. Whether they live together as *cœnobites*, or separately as *anchorets* and *recluses*, they hold themselves bound to observe four rigid lents in the year; to labour for the support of the Order with which they are connected; to spend a great part of every night in prayer and meditation; and to abstain from all connection with secular affairs.

The female caloyers,* or Greek nuns, are also subject to episcopal jurisdiction; they generally support themselves by needle-work, and their embroidery is celebrated throughout the East. Many embrace the monastic life to escape from the persecutions of the Turks, who, notwithstanding their general intolerance, have always manifested great respect for the inmates of monasteries.

CALVINISTS. A name originally given to those who embraced not merely the doctrine, but also the form of church-government approved of by Calvin; it is now (at least in this country,) given to those who hold his peculiar doctrines, which may be reduced to five, called generally the Five Points; these are, Predestination, Particular Redemption, Total Depravity, Effectual Calling and The certain Perseverance of the Saints.

CAMALDOLITES. An order of very rigid ascetics founded in the early part of the eleventh century by St. Remond, in a part of the Apennines, called *Campus Malduli* or *Camaldoli*.

They abstained from animal food throughout the year, dwelt in separate cells, and only met together at the hour of prayer.

CAMERONIANS. A sect in Scotland who took their denomination from Richard Cameron, who refusing to accept the indulgence granted by Charles II. to tender consciences, on the ground that such acceptance would be an admission of the king's supremacy, separated from his presbyterian brethren in 1666, and preached in the mountains and moors of Scotland. He afterwards headed a rebellion, in which he was killed. The Cameronians adhered to the form of ecclesiastical government established in 1638.

CAMISARDS. A fanatical sect of the more violent Calvinists, who first appeared in Dauphiné about the year 1688. Five or six hundred of these deluded people, of both sexes, gave themselves out to be prophets; they pretended to fall into trances, in which they saw visions of the angels, of paradise, and of hell. When they recovered from these fits, they uttered wild predictions of the approaching downfall of popery, the destruction of all priests, and the speedy coming of the Messiah's second kingdom, which was to lead to the reign of the saints upon earth. Nor were these their only extravagances; many of them adopted the Antinomian theory, that elect Christians were exempted from the obligation of observing the moral law, and therefore indulged their passions without restraint.

CANDLEMAS. A name given to the Feast of Purification, February 2, from the ancient custom of lighting a number of candles in churches in remembrance of Him, who on this occasion was declared by Simeon to be a 'light to lighten the Gentiles.' The custom continued generally in England till the second year of Edward VI.

CANON. That body of books of the Holy Scriptures, which, having approved themselves from outward and inward evidence to be divinely inspired, the Church for that reason adopts to be the *rule* of her faith. See VIth Art. of Rel.

Canon is also the name of certain members of the foundation in cathedrals and collegiate churches. It is equivalent to Prebendary, for which it has been recently, by authority, substituted; except in those Collegiate Bodies, where there previously existed Canons *and* Prebendaries: in such cases the title of Prebendary is retained.

CANONS. Either decisions of matters of religion; or regulations of the policy and discipline of a church, made by councils, either general, national, or provincial.

CANONS, CATHOLIC. The canons of the Church Universal are the injunctions which appear in the Apostolical epistles; the latter writings (and none besides,) being addressed to all churches. The canons of one church can have no binding power upon another; and there never was a time since the Apostles when the whole Church was under one government.

CANONS, ECCLESIASTICAL. The first book of Canons of our Reformed Church was published in Latin, in 1571, Archbishop Parker, and the bishops of Ely and Winchester, being the principal agents in its construction, though 'all the bishops in both provinces in synod, in their own persons or by proxy, signed it.' These canons underwent various modifications, until in 1604, Bishop Bancroft collected a hundred and forty-one canons out of the Articles, Injunctions, and Synodical Acts, passed and published in the reigns of Edward VI. and Elizabeth. These canons, which at first appeared in Latin, we have in English, under the title of 'Constitutions and Canons Ecclesiastical.' The code of canons was amplified in 1606; and finally completed by the addition of seventeen more in 1640. (See 'Synodalia,' in 2 vols., by Edw. Cardwell, D.D.)

CANONICAL. A term applied to that which is done according to church *rule*; whether it be the observance of those hours within which certain ecclesiastical offices must be performed; or, the obedience due from, and promised by, the inferior clergy to their ecclesiastical superiors, such as bishops, archdeacons, &c.

CANONIZATION. A ceremony in the Romish church by which persons deceased are ranked in the catalogue of saints. It is derived from the pagan custom of deifying heroes. When a person of eminence is to be canonized (which cannot be till at least fifty years after his death), the Pope holds four consistories; in the first, the petition for canonization is referred to three auditors; in the second, the report of the auditors is received; in the third, the eulogium of the deceased is pronounced; and, in the fourth, the notes are taken. On the day of canonization, the Pope officiates in white; the cardinals are dressed in the same colour; St. Peter's is hung with rich tapestry and most pompously illuminated. The first instance

of a solemn canonization is that of St. Sibert, who was canonized by Leo III. about the beginning of the ninth century.

CANTICLES, BOOK OF, or THE SONG OF SOLOMON, (called in Hebrew, the Song of Songs) was composed by Solomon (as is believed) on the occasion of his marriage with the king of Egypt's daughter. According to most commentators, it is a continued allegory, in which a divine and spiritual marriage between the Redeemer and his Church is expressed.

CAPUCHINS. The Order of Capuchins, an offset from that of St. Francis, was founded by Matthew de Bassi, in 1525; he insisted that the Franciscans ought to wear a *capuche* or square sharp-pointed cowl, similar to their founder, and when this innovation was resisted he obtained permission from the Pope to found a separate establishment. This Order was confirmed by Pope Clement VIII. in 1528.

CAPUTIATI. Little is known of this sect, which excited much alarm in the twelfth century. Its members took their name from wearing a peculiar *cap* decorated with an image of the Virgin. They proposed to abrogate all civil government as inconsistent with Christian liberty, and to restore the natural equality which they asserted to be the inalienable privilege of mankind.

CARAITES or KARAITES. This name signifies *literal adherents* to the text of Scripture, and was given to those Jews who about thirty years before the birth of Christ, formed themselves into a school under Rabbi Shammai, and, in opposition to the Pharisees, rejected 'the tradition of the elders.' This sect still exists, a considerable number being found in the Crimea, (where Dr. Edward Clarke visited a settlement of them,) in Poland, and Persia; at Damascus, Constantinople and Cairo. They are unjustly stigmatized by their Jewish brethren as Sadducees.

CARDINAL. This word is properly an adjective, meaning *principal*, and derived from the Latin *cardo*, a hinge: that whereon other things turn, having a pre-eminence and commanding character. Hence the word was applied to a high dignitary in the Romish church. Originally, cardinals were only the principal priests, or incumbents of the larger parishes in Rome, on which footing they continued till the eleventh century. From that time, their importance, as composing the Pope's council, gradually increased: until at length they became supe

rior to the bishops, and gained the election of the Pope into their own hands.

CARMELITES. One of the four tribes of mendicant friars. About the middle of the twelfth century a priest, of the name of Berthold, set out from Calabria and established himself with ten brethren on Mount Carmel, in obedience (as he alleged) to a revelation of the prophet Elias. In the year 1209, Albert, patriarch of Jerusalem, gave them a rule of discipline; the institution was not, however, legitimately introduced into the great monastic family till the year 1226, when it received the sanction of Honorius III. Twelve years afterwards it was raised from among the regular orders to the more valuable privileges and profits of mendicity. The Carmelites assert that the prophet Elias was their parent and founder, that the Virgin Mary and the Lord Jesus himself assumed their habit and profession, and that there was a promise of salvation given by the Virgin to every one that left the world with a Carmelite cloak or scapulary. They came into England about the year 1240.

CARNIVAL. A feast held in popish countries before Lent; previously to the commencement of their long abstinence, men devoting themselves to enjoyment. In Venice, this feast begins on the twelfth day after Christmas; but at Rome it continues only eight days. In both places, the period of the carnival is occupied in feasting and amusements. The origin of the carnival is doubtless to be sought in the Saturnalia of the Christian Romans, who could not forget their pagan festivals.

CAROL. A birth-day song; hence applied to the song of the angels sung at Christmas, in commemoration of the birth of our Saviour.

CARPOCRATIANS. The followers of Carpocrates, an Egyptian heresiarch, who introduced some of the wild speculations of oriental philosophy into Christianity about the middle of the second century. He taught that matter was eternal, and destiny irresistible, and his other tenets appear to have been the same as those of the 'Anti-Jewish (Eclectic, Antinomian,) Gnostics.' This sect was small, but it continued until the sixth century.

CARTHUSIANS. A very rigid monastic Order, founded by St. Bruno in the year 1084. Legends state that Bruno was present at the funeral of a man who was supposed to be very pious, and that when the procession reached the door of the church,

the corpse rose from the bier and said, 'By the just judgment of God I am condemned, and I must not be interred in holy ground.' This had such an effect on Bruno, that he retired to the desert of Chartreuse in Dauphiné, where he founded an Order, of which the rules are so strict that the brethren are not allowed to quit their cells, except to go to church, or to speak to any one without leave from their superior.

CASSOCK. A black garment with plain sleeves like a coat, made to fit close to the body and tied round the middle with a girdle. It is worn under the gown or surplice. The cassock was not originally appropriated to the clergy: the word is used in Shakspeare for a military coat.

CASUIST. A person practised in resolving *cases* of conscience.

CASUISTRY. The science which resolves cases of conscience; such as arise about what a man may, or may not lawfully do; what is sin or not sin; what thing a man is obliged to do in order to discharge his duty, and what he may leave undone without breach of it. It is not difficult to perceive the connexion between casuistry and auricular confession; since the habit of referring difficult cases to the judgment of a priest, would often involve such disclosures as would naturally lead the party consulted to demand, and those who consulted him to submit to, confession. The corruption of manners which was introduced into the Church during the dark ages rendered casuistry very popular; though it was then too frequently used to pervert Christian morality. Casuistry is useless when it only displays a 'teazing subtilty;' but is capable of being employed to the most valuable purposes when, in connection with important subjects, it exhibits a 'philosophical depth.' Of such an employment of the weapons of casuistry instances are found in Bp. Hall's 'Cases of Conscience practically resolved;' Bp. Jer. Taylor's 'Ductor Dubitantium;' and Bp. Sanderson's 'De Obligatione Conscientiæ.' There is a Professor of Casuistry at Cambridge at the present time.

CATACOMB. A name given to *cavities below* the ground, appropriated to the burial of the dead. Though there is a great number a short distance from Rome, yet, the term is originally and properly to be understood of the burying-place under the church of St. Sebastian in Rome, where the ancient Roman calendars say the body of St. Peter was deposited. There are

catacombs at Naples and Cairo, of great extent; but the most remarkable are those of Paris; which are formed in some abandoned stone quarries.

CATECHISM, CATECHIZING. Catechism signifies a form of oral instruction in the first rudiments of any art or science: Luke 1. 4. and generally, (in the present day,) by way of *question and answer*. The first Church of England Catechism, contained merely the explanation of the Baptismal Vow, the Creed, the Lord's Prayer, and the Ten Commandments. In the reign of James I., it was thought advisable to add some explanation of the Sacraments, which was done by Bishop Overall, then dean of St. Paul's.

The first rubric of the Church Catechism enjoins that 'the curate of every parish shall diligently upon Sundays and holydays after the second lesson at evening prayer instruct the children of the parish in the catechism.' This rubric has fallen into general disuse as far as catechizing during divine service, our Sunday schools having in a great measure taken up the duty of catechizing: it has also been questioned by some, whether it is judicious, in the first instance, to put the Church Catechism into the hands of children: the habit of repeating by rote (they say) too often paralyses the attention, and leaves the understanding in a dormant state; and hence it is, that there are so many who can repeat the catechism correctly, without having any idea whatever of its meaning. Under these circumstances, the best way of proceeding (they think) is to let the catechism (at first) serve as a guide to the *teacher* only, and to let the children be instructed in the doctrines and duties which the catechism inculcates, first, and of such portions of Scripture as they have been reading, in which they will find the fundamental truths of the Gospel expressed in a manner much more on a level to a young child's capacity than in the catechism. The catechism (according to the view of such persons) will be advantageously learnt, when children have been previously familiarised with the truths it contains by oral teaching; but, in neither case without a reference to the Scriptures, that children may early learn the habit of looking to the inspired Scriptures as their authoritative teacher.

CATECHUMEN. A name given to proselytes to the Christian religion in the third century, when for the first time the members of the Church were divided into two classes, the

Faithful and the Catechumens. The outward distinction between the two classes was this: after the performance of public worship the latter were dismissed; whilst the former remained to celebrate the mysteries of the Christian religion. The remission of sins accompanying baptism, it was thought fit that such an important sacrament should not be hastily administered; therefore, new converts were in the first instance admitted into a probationary state under the name of catechumens, or *persons under oral instruction*.

CATHARI. A term equivalent to 'Puritans,' and applied to a sect which appeared in the South of France, and was (together with the *Paterini* and *Publicani*,) excommunicated by the Third Lateran Council in 1179. The same term was also contemptuously applied to the Paulicians. (*q. v.*)

CATHEDRAL. The central church of a diocese, in which is the bishop's *cathedra*, or chair; or, as it is now called *throne*, from the Greek word *thronos*, a chair. Probably, this word took its rise from the manner of sitting in the ancient churches, or assemblies of the primitive Christians, in which the bishop occupied his *chair* at the head of the Presbyterion, or body of presbyters; (whom, in a shortened form of the word, we now call 'priests;') who were, on that account, otherwise entitled *sitters-with* (*assessores*) the bishop.

The cathedral churches in England and Wales are twenty-eight in number. Fourteen of them are styled 'the old foundations,' as retaining their ancient organization. Each of these (except Llandaff) has a Dean, and most of them have four other Dignitaries, viz., Precentor, Chancellor, Treasurer, and Archdeacon; with colleges of minor canons and vicars choral. The 'new foundations' (with one exception) received their present constitution from Henry VIII.; they differ from the old, mainly in having fewer Dignitaries; in whose stead are Canons or Prebendaries. The remaining one, Ripon, was established in 1836, in pursuance of the recommendations of the Ecclesiastical Commissioners.

With the exception of St. Paul's, London, the whole of the cathedral edifices belong to a period anterior to the Reformation, and they afford noble specimens of architecture, from the rude Norman strength of Durham to the elegant Gothic of Bath and Salisbury. The choral service is still preserved in them, but it is not so frequently employed in some as in others.

Most of the Scottish cathedrals still exist, but since the Revolution in 1689 all traces of cathedral establishments have disappeared from that country.

The Irish cathedrals were once nearly forty in number, but they are now reduced to about twenty-four. Most of them serve also as parish churches, and they have from various causes lost much of their distinctive character. There are Deans to most of the Irish cathedrals, but several have no Chapters, and in those that have, there is much diversity in their constitution.

Beside the foregoing, there are in the United Kingdom seven churches, called collegiate, which much resemble in their constitution the cathedrals of the new foundation. These churches have each (with one exception) a Dean and a Body of Canons.

CATHOLIC, *Universal* or *General*. A title given to the Christian church on account of its being not confined (like the Jewish) to one people, but embracing members out of every nation. As, '*the Church*' is (in one of its senses) employed to signify All Christians; who are 'members one of another,' and who compose the body, of which Christ is the Head; so the title 'Catholic,' or 'Universal,' was a necessary indication of the use of the word 'Church,' in that sense. The Catholic church comprehends the whole Christian world—the entire body of Christians; but it is no one community on Earth—it has no one visible ruler or governor. Any individual church may be included in it, but cannot with propriety be called the Catholic church.

'Catholic' is also a title given to *individuals* in the ordinary use of language, and in this sense, '*a Catholic*' means, a member of the Catholic church. It is, however, a title arrogantly assumed by some, and carelessly conceded by others. Some assume to themselves the name Catholic in contradistinction to those whom they call sectarians, *i. e.*, the followers of a sect or party. They disclaim being designated by the name of any human leader, or calling any man master upon earth; they are Catholics, *i. e.*, (as they say) members not of any peculiar society, but of the Universal church. But it may be questioned, whether such persons do not fall into the very error of those sectarians whose example they profess to shun—they are Catholics, they follow the teaching of the Catholic church; but after all, it is matter of opinion: they take the opinion of certain

individuals (whether they speak by Councils or as Fathers) as to what is rightly to be called the Catholic church; but again, it is inaccurate to say that a Catholic is not a member of any peculiar society; for every true disciple of Christ must belong to some particular Church.

There are others who too carelessly concede to Romanists the title Catholic: now this is equivalent to acknowledging themselves heretics. This concession may be harmless and innocent enough as far as Protestants are concerned, but it is most pernicious to those to whom the title is conceded: men at all times have an inclination to trust in names and privileges, and nothing has proved, or will prove, a greater obstacle to progress in Christian truth, than this feeling of being possessed of exclusive privileges—of being exclusively Catholics, *i. e.*, members of the Catholic church—of that holy community that must secure a special share of divine favour to every member of it.

CATHOLIC EPISTLES. A name given to seven Epistles in the New Testament, one of them written by St. James, two by St. Peter, three by St. John, and one by St. Jude. Different reasons have been assigned for their being called Catholic, but the one most generally received is, that it was because they were supposed to be not addressed to any particular church, but to the *whole* body of believers. Two of the Epistles of St. John are not Catholic in any sense: and on a careful examination of the rest, the conclusion may be come to, that not one of the seven is, strictly speaking, Catholic. James wrote his Epistle to the twelve tribes in the Dispersion; (James i. 1;) Peter to 'sojourners of the dispersion,' *i. e.*, devout Gentiles. (1 Pet. i. 1.)

CAVEAT. A *cautionary* process (*caveat: let him beware:*) in the spiritual court to stop the proving of a will, the granting letters of administration, &c., to the prejudice of another.

CELESTINS. A religious order founded by Pope Celestin V., A.D. 1294. The rule of the Celestins greatly resembles that of the Capuchins. (*q. v.*)

CELIBACY. The state of persons unmarried; properly, if not exclusively, of unmarried men, from the Lat. *cœlebs*, a bachelor. It is chiefly used in speaking of the single estate of the Romish clergy, which they are under an obligation to main-

tain. Clerical celibacy is neither of divine nor of apostolical appointment, for no command is found for it in Scripture: and St. Paul contends that he had a right, as well as Peter, to 'carry about a sister, a wife,' that is, a Christian wife; (not as it has been sometimes misquoted, 'a sister, or wife,') as well as other apostles. (1 Cor. ix. 5.) It was chiefly introduced on the same principle as other asceticism; under the idea that a man is made holier by inflicting on himself privations, as such; and irrespectively of any ends to which they may be made instrumental. Some advantages are possessed by an unmarried, some by a married, clergy: both are lost by making celibacy compulsory; because, even if there were any who would have voluntarily remained single, this can never be known.

CELLITES, or Brethren and Sisters of St. Alexius. Pious Christians who, in the early part of the fourteenth century, undertook to discharge the duties which the clergy neglected. They retired from the world to live in cells, but they do not appear to have bound themselves by monastic vows.

CEMETERY. A place of *repose*. Hence applied to the burial-grounds for the bodies of Christians which there 'rest in hope.' Cemeteries are not of modern invention; they are rather a revival of a practice of great antiquity: since, anciently, none were buried in churches or church-yards; and, the cemeteries were without the walls of cities. Among the primitive Christians, cemeteries were held in great veneration; and, the practice of consecrating them is of long standing. Men should, however, be guarded against the superstitious notion that it is any benefit to the soul that cemeteries should have been consecrated; and carefully taught that such consecration is only a religious act on the part of the Church, having respect to the 'Resurrection of the body.'

CENTURIES OF MAGDEBURG. A celebrated ecclesiastical history, reaching to thirteen hundred years, arranged in *centuries*, compiled by a company of divines, (of whom the principal was Flacius Illyricus,) of *Magdeburg*, in Germany. The publication of this work begun in 1560, and was completed in 1574. Each century is treated separately in sixteen heads or chapters. The first of these gives, 1. A general view of the history of the century; then follows, 2. The extent and propagation of the Church; 3. Persecution and tranquillity of the

Church; 4. Doctrine; 5. Heresies; 6 Rites and ceremonies; 7. Government; 8. Schisms; 9. Councils; 10. Lives of Bishops and Doctors; 11. Heretics; 12. Martyrs; 13. Miracles; 14. Condition of the Jews; 15. Other religions not Christian; 16. Political condition of the world. (See Rev. J. G. Dowling's 'Study of Eccl. Hist.')

CEREMONY. Originally means a *religious sacredness* attached to certain objects, or acts: thence it signifies the *rite expressive* of that sacredness. 'The Church hath power to decree rites or ceremonies:' (Art. XX.) and 'every particular or national church hath authority to ordain, change, and abolish ceremonies, &c.' (Art. XXXIV.) But ceremonies not so prescribed, if adopted, as a piece of will-worship by individual members, can hardly escape the censure of being both superstitious and schismatical: superstitious, as annexing sanctity to some outward observance not warranted by Scripture or the divine authority of a Church; and schismatical, as tending to create division between those who do, and those who do not, adopt it: and usurping the power of a Church to ordain rites and ceremonies.

CERINTHIANS. The followers of Cerinthus, a heresiarch of the first century, who denied the reality of our Lord's resurrection, and preached other doctrines of very dangerous tendency. St. John's Gospel was written to remove the errors which Cerinthus disseminated among his followers.

CESSION. This takes place when a clergyman, on being made a bishop, or upon taking another benefice for which he is not qualified by dispensation, thereby *yields up* his former Living.

CESTERTIANS. An Order of monks founded by St. Robert of Maleure, in the ninth century. Their rule was rigid, but it is said to have been generally neglected by the Order.

CHALDÆANS. The people of Chaldæa were long celebrated for their knowledge of the pretended science of astrology, and for their pretensions to magical art. Some of the early Christians appear to have joined in these delusions, and were therefore, under the name of Chaldæans, severely censured by various churches.

In modern times the name 'Chaldean' has been applied to a community of Nestorian Christians inhabiting the mountains of Koordistan, who, after maintaining their independence for many centuries, have been recently almost exterminated by the

Turks. Neither this part of the Chaldean church, nor that settled on the coast of Malabar, was ever merged with the church of Rome, though the other portion conformed to that church.

CHALDEE PARAPHRASE. A loose translation, or rather paraphrase of the Hebrew Scriptures in Chaldee, which the Rabbis call a Targum. (*q. v.*) There are nine of these Targums, but the most remarkable are that of Onkelos, that of Jonathan, and that of Jerusalem.

CHALICE. A *cup*: at present particularly applied to the cup in which the wine is administered at the Lord's Supper.

CHANCEL. The part of the church formerly reserved for the clergy, so called from its being separated from the body of the church by rails (called in Latin *cancelli*.) The Communion Table always stood in the Chancel. At the Reformation, Bucer inveighed against chancels as tending to magnify the priesthood, in consequence of which, permission was given to read the daily service in the body of the church. Modern churches are, mostly, built without chancels.

CHANCELLOR. The chancellor of a diocese is an officer of very great antiquity: he is the bishop's lawyer, the keeper of his seals, the person commissioned to aid and assist him in his jurisdiction: he presides in the bishop's court, and is called his vicar-general, as being clothed with the bishop's authority. In Ireland, the chancellor has no ecclesiastical jurisdiction, all matters pertaining to his office being executed by a distinct officer, called the vicar-general.

CHANT. The plain tune to which the prayers, the responses, and the psalms are set in Choirs. Chanting the prayers is very ancient, and is derived, in all probability, from the Jewish church, whence we have unquestionably derived the chanting of the psalms. The psalms in the Book of Common Prayer are divided for chanting by a point or colon (:), which should not be mistaken for a stop in reading. There are divers kinds of chants: as the Ambrosian and the Gregorian, the latter introduced by Pope Gregory the Great, who established schools of chanters, and corrected the church music.

CHANTRY. A chapel usually making a part of a cathedral, and endowed for the maintenance of one or more priests, daily to *sing* mass for the souls of the donors. Hence 'chantry-rents,' are rents paid to the Crown by the tenants or purchasers of chantry-lands.

CHAPEL. A name now given to every place of worship that is not a parish church. It is derived from the Latin word *capella*, the little cape with which the shrines of relics were anciently covered. These relics were at first deposited in churches, but in time were removed to small buildings, either contiguous to or separate from the church, and the name *capella* was transferred to these buildings. The superintending priest was called *capellanus*, the chaplain.

CHAPTER. A society of clergymen belonging to a cathedral or collegiate church. The title is derived from *caput*, the Latin for 'head,' either because the chapter were the principal clergy in a collegiate body; or (more probably,) because they were the leading clergy of the diocese; cathedrals being, at first, the *head-quarters* of theological learning in each diocese.

CHARGE. The address which a bishop, chancellor, arch-deacon, or other Ordinary, makes to the clergy at the Visitation. This is, ordinarily, the medium through which the bishop speaks authoritatively to his clergy.

CHASIDIM. A modern Jewish sect, which dates its origin from the year 1740, when its doctrines were first broached by Israel Baalsham, in Poland. This man was believed by his followers to be an exorcist, and to be the sole possessor of the mystery of the sacred Name; they thought that his soul, at certain times left the body, to receive revelations in the world of spirits; and that he was endowed with miraculous powers, by which he was enabled to control events in the worlds of matter and of mind. In their religious exercises, the Chasidim are marked by wild and fanatical gestures, resembling those of the Welsh 'Jumpers.' This sect has so increased of late years, that in Russia, Poland, and European Turkey, it is said to outnumber that of the Rabbinites in those countries.

CHASUBLE, CHASIBLE. A kind of cope which the priest wears at mass. The Romish and Greek churches retain the use of this vestment; though its form has been somewhat altered in the Romish church. The church of England knows nothing of this vestment.

CHEMARIM, the black priests. An order of pagan priests mentioned by the prophet Zephaniah. (i. 4.) They wore black robes, and dedicated themselves to the worship of the moon as

Queen of Night. The name Chemarim, or *black priests*, is contemptuously applied by the modern Jews to the Christian priesthood.

CHERUB, *a mighty one*, in the plural **CHERUBIM**. This name is given in Scripture to an order of angels, and also to the splendid figures with which Moses decorated the mercy-seat. Many learned men have bestowed great pains on investigating the real form and shape of these representations, but nothing more is known than that they represented 'winged creatures.' The Cherubim described by Ezekiel were obviously emblematical figures; and consequently it is a matter of doubt among commentators, whether the prophet's description of them can be understood as conveying information respecting the cherubic figures placed by divine command on the Ark of the Covenant.

CHERUBIC HYMN, or **TRISAGION**. A hymn of great note in the ancient Christian churches. Its original form was, '*Holy, holy, holy*, Lord God of Hosts; Heaven and Earth are full of the majesty of thy glory; Blessed art thou for ever! Amen.

In the year 512, Severus, and other Monophysite monks, attempted to introduce at Constantinople the words, 'who was crucified for us,' as an addition to the Trisagion, which had already been done (A.D. 463) by Peter the Fuller at Antioch. The attempt, in each instance, occasioned disturbances. Severus and his party were at first favoured by the emperor.

CHOIR. That part of a cathedral or collegiate church or chapel, in which divine service is '*sung* or said.' It is, also, the name given to the body of men and boys who *sing* the chants, services, and anthems.

CHOREPISCOPUS, *country bishop*. In the ancient church, when dioceses became enlarged by the conversion of persons living at a distance from the city church, the bishops appointed to themselves certain associates, whom they called Chorepiscopi, because by their office they were bishops of the country parts of the diocese. There have been great disputes concerning this order, whether they were anything more than mere presbyters. The most generally received opinion is, that they were *bond fide* bishops; subject, however, to the jurisdiction of the bishops of the principal city, and thus, in some respect similar to the suffragan bishops of after times.

CHOSEN. Singled out from others to some honourable service or station. 'Chosen' warriors are such as are picked out as the most valiant and skilful in an army, or as best adapted to some special and momentous enterprise. (Exod. xv. 4; Judg. xx. 6.) The Hebrew nation was a 'chosen' people; God having set them apart to receive his word, and preserve his worship. (Ps. cv. 43; Deut. vii. 7.) Jerusalem was 'chosen' to be the seat of his temple. (1 Kings xi. 13.) Christ is the 'chosen' of God; from eternity he was set apart in the divine mind as the only fit person to be our mediator and surety. (Is. xlii. 1.) The Apostles were 'chosen,' fixed upon, and set apart from others to bear witness unto Christ's resurrection. (Acts x. 41.) There is an error in supposing a certain fixed technical meaning of the word, irrespective of that to which each is 'chosen.' The Christian Church, (that is, 'all in every place' to whom the Gospel has been announced,) has been chosen to the enjoyment of the benefits and privileges placed within the reach of all to whom such announcement has been made; whilst others who remain in ignorance of Christianity, cannot be said to have been thus 'chosen.' Then again, 'many are called, but few chosen,' viz., as having so profited by their examples as to be accepted finally. 'We can give no account of this distinction; but that such is God's pleasure;' but it is the very exercise of this sovereign pleasure, in the case of those who have had the Gospel preached to them, which constitutes them 'chosen.' See **ELECT**.

CHRISOME. A name given to infants that die within a month after their birth; and taken from the chrism-cloth, a napkin anointed with holy *unguent*, which infants anciently wore until they were baptized.

CHRIST. A Greek word corresponding to the Hebrew *Messiah*, and signifying *anointed*. In ancient times, it was usual to anoint with oil, kings, priests, and prophets to their respective offices. When then the title Christ is given pre-eminently to our Blessed Lord, it is to denote that he is anointed by the Holy Ghost to be the Prophet, Priest, and King of his people. We should, however, bear in mind, that Christ is our Lord's *title*, not his name. It is no more the latter than king is the name of an individual sovereign.

CHRISTEN. To admit into the communion of the *Christian* church by baptism. There exists a profane practice

of what is called 'christening' a ship; arising from, and keeping up, the absurd idea of confounding the giving of a *name* with the sacrament of baptism; whereas it is no part of that ordinance, and might at any time (were the Church so to determine,) be separated from it.

CHRISTIAN. A title given (for the first time at Antioch) to the disciples of the Lord Jesus. The title was evidently given in the first instance by Romans. It could not have been given by Jews, for that would have been to confess Jesus as the *Christ*. The Jews always called them Nazarenes. Neither was it a name assumed by the disciples themselves. They (in the apostolic days) never called themselves Christians, but rather *brethren, saints, elect, people of God, &c.*, studiously keeping to those terms which had originally been appropriated to Abraham's seed, in order to show that *they* were now the 'Israel of God,' and 'heirs according to his promise.' The name then, (as indeed its Latin form denotes,) must have been given by Romans, who finding a sect growing up that consisted of Jews and Gentiles, called them after the name (as they imagined) of their founder, conceiving (it would appear,) 'Christ' to be a proper name. Whilst Jews alone were believers, they did not think it worth while to distinguish them. On the dissolution of the Jewish polity the term Christian was readily adopted by Christians themselves.

CHRISTIANITY. The religion of Christians; including doctrines and practical principles. Of Christianity the Scriptures of the Old and New Testaments are the sole foundation and source, as containing 'all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.'—Art. VI.

CHRISTMAS DAY. The 25th of December, the day upon which the Church celebrates the nativity of our Lord Jesus Christ. The nativity of our Lord was commemorated in the earliest ages of the Church; but the present day of commemoration was not fixed on till the fourth century, and then upon a mistaken supposition that Zacharias, the father of John the Baptist, was high priest, and that the day upon which the angel appeared to him in the Temple was the Day of Atonement. But this supposition is evidently erroneous; for Zacharias,

being of the course of Abia, could not have been high priest. There is also strong presumption against our Lord's Nativity having been in December; the decree for a registration certainly was not executed in the middle of winter; nor should we read of shepherds being abroad in the fields at this season, and in a part of the country where the winter is particularly severe. But we have positive evidence as to the time of our Lord's birth. The twenty-four courses of the priests began about the vernal equinox, consequently the eighth course (to which Zacharias belonged) ministered in the latter part of July; reckoning from this date the usual periods, the birth of Christ will fall in the latter end of September, *i. e.*, at the season of the Feast of Tabernacles, to which, in all probability, the Evangelist alludes, (John i. 14.)

CHRISTO-SACRUM. A society under this name was founded at Delft in 1801, for the purpose of promoting the union of all Christian denominations which admit the divinity of Jesus Christ and redemption by the merits of his passion. Broad as the basis on which this institution was founded appears to be, it soon became itself a narrow and exclusive sect, displaying intolerance in the support of toleration. It still holds a place in the list of the Dutch churches, but is in reality all but extinct.

CHRONICLES. Two historical books of Scripture. They are called in the LXX. Paralipomena, *i. e.*, things omitted, as if they were a supplement of what had been omitted, or too much abridged in the other historical books; and some such omissions are supplied by them: but the chief design of the author seems to have been to exhibit correctly the genealogies, the rank and the order of the Levites, that after the captivity they might more easily re-assume their ministry; and also to show how the lands had been distributed among the families before the captivity, that subsequently each tribe, so far as was possible, might obtain the ancient inheritance of their fathers. These books are said to have been compiled by Ezra; but erroneously, as appears from the books themselves.

CHURCH. A word derived by some from *κυριακος*, as being the Lord's household, or family: it is considered by others the same as kirk, or circ, (*circus*,) circle, in the sense of an assembly or congregation, in which sense the word 'Circle' is still often used.

The word Church is used, in Scripture, in an extended and a limited sense: it is used to denote the whole Christian world, *i. e.*, the Catholic or Universal Church,—all Christians being members of this Church (which is the body of Christ), having one Lord, one Faith, one Baptism, &c. The word 'Church' is also used to denote each distinct religious community of Christians having its own governors, regulations, &c.; as, *e. g.*, the church of Corinth, the church of Ephesus, the church of Philippi, &c., 'the care of all the churches.' (2 Cor. xi. 28.)

Many are accustomed to speak as if there were such a Society on earth as the Holy Catholic church, which decrees and appoints this or that ordinance; and which is possessed of such and such authority: whereas others, relying on the fact that within a few years from the first promulgation of the Gospel, and ever since, there never was a time when any one church (whether as bearing rule over the rest, or consisting of a federal union of all) did, in fact, bear acknowledged rule over all or nearly all the Christian world, deny that there is such a thing on earth as the Catholic church existing as one community, having one visible ruler and governor. They acknowledge the Church indeed to be one, but then just as the human race is one (as creatures and subjects of the same God, and descended from the same ancestor): and what confirms this opinion (they say) is the plan which seems to have been adopted by the Apostles. They founded a *distinct* and independent church in each considerable city; thus there were several in the province of Macedonia, several in Achaia,—but there is no hint of any Apostle's bequeathing to any person, or church, or synod, or council, any supremacy over several churches or over all; nor did St. Paul claim it over any but those gentile churches which he himself had founded. (Gal. ii. 7.)

The XIXth Article of the church of England, which defines the visible Church of Christ to be 'a congregation of faithful men,' (and if so, a society,) seems at first to contradict what has just now been mentioned; but the context (where the churches of Alexandria, of Rome, &c. are mentioned) proves that the writer either had in his mind the Anglican church, or through mere oversight translated, '*Ecclesia Christi visibilis*,' *The Church*, when the evident meaning is *A Church*. The *power* of a Church (as defined in the XXth Article) relates to rites, &c., which are *non-essential*, and which must *not* be

contrary to God's word; a Church has *authority* (i. e. a claim to deference) in matters of *faith*: in this she must *not go beyond* God's word.

CHURCH OF ENGLAND. See BRITAIN, CHURCH IN, and ENGLISH CHURCH.

CHURCH-RATE. A tax levied upon the inhabitants of a parish for the repairs of the church, and the sustentation of divine service. After public notice has been given in the church, the churchwardens, with the parishioners, are to make the rate; and 'the act of the majority of those who assemble pursuant to such notice, is binding upon the whole parish. It is the duty of the churchwardens to appoint the *proportion* ("rata pecunia") which each parishioner is to contribute; but, if those officers neglect to make such rate, the bishop can inflict spiritual censures, from the spiritual court, until the rate is made.' The payment of church-rates is an obligation implied and consented to, in the understanding on which the property of this country was bought and sold.

CHURCHWARDENS. Officers annually chosen by the minister or parishioners, or both, to *take care of the church* and churchyard; and to have a regard to the behaviour of the parishioners in such matters as belong to the jurisdiction of the ecclesiastical court. Our law views churchwardens as a lay-corporation, liable to be sued, and capable of suing. See Canons 89, 90 and 118, concerning the election of churchwardens.

CHURCHING OF WOMEN. A form of *public thanksgiving* for women after *child-birth*. It is in all probability of Jewish origin, and derived from the rite of purification enjoined in the 12th chapter of Leviticus. The rubric commands that the office be used only in the church. Churching in private houses is inconsistent with the very name of the office, and with the devotions prescribed by the office.

CIBORIUM. A kind of tent used in the Romish churches, to cover the sacred symbols at the Eucharist.

CIRCUMCISION. A ceremony of the Jews, which commenced in the time of Abraham, by divine appointment; and was the seal of a covenant made between God and that patriarch and his seed. It was ordered that this ceremony should take place on the eighth day from the birth of the infant. Our Lord, who was appointed by his Father to be 'in all things

obedient to the law for men,' (Collect for Circumcision,) submitted to this ceremony on the eighth day after his birth: accordingly the church of England solemnly observes the eighth day from Christmas, that is, the 1st of January, by appropriate services.

CISTERTIANS. An order of monks, founded at Cîteaux (Cistercium), near Dijon, in the diocese of Chalons, in the year 1098; and confirmed by the Pope in 1100. Its members bound themselves to the most rigid observance of the rule of St. Benedict. Several monasteries were soon established in connection with that of Cîteaux, of which the most remarkable was that of Clairvaux, celebrated as the retreat of the illustrious Abélard.

CITATION. A *summons* to appear, at a given time, before an ecclesiastical judge.

CIVIL LAW, (*Corpus Juris Civilis Romani*.) The municipal law of the Roman empire, arranged from the laws, edicts, and decrees of former emperors, by Justinian, about A.D. 528. This collective body of Roman Civil Law contained the *Codex Repetitæ Prælectionis*, *Institutiones*, and *Novellæ*. The civil law was introduced into England soon after the Conquest, and it still regulates the practice of the ecclesiastical and academical courts, except where modified or superseded by the common or statute law.

CLARENDON, CONSTITUTIONS OF. Certain Articles framed at a council held at Clarendon, in 1164, to protect the rights and prerogatives of the crown against the claims of the clergy; and for restraining the independence of the latter, which, under the influence of Thomas à Becket, had been extravagantly asserted. Becket at first assented to the constitutions, but soon after resisted them, quarrelled with the king (Henry II.), and sought refuge in France, where he was protected by Louis. The Pope took up the cause of Becket against Henry, and condemned the Constitutions of Clarendon. In 1166 Becket excommunicated all who should observe the Constitutions, and threatened the king with a similar sentence.

CLARISSES. This Order of nuns, founded by St. Clara of Assisa, in the year 1212, is at present the most flourishing in Europe. In the year 1224 St. Francis, at the request of St. Clara, drew up the rules which are still observed in the Order; these forbid the nuns to possess secular property, to have more

garments than three tunics and a mantle, and to hold any intercourse with their relatives, except through their superior. They enjoin strict attendance at prayer, absolute silence from the time of evening-prayer to the noon of the following day, and the practice of works of charity.

CLEMENTINES. This sect, deriving its name from some obscure teacher named Clement, principally flourishes in the Pyrenean provinces. Its members reject most of the forms and ceremonies of the Romish church, but they adhere to its distinguishing doctrines, such as the sacrifice of the mass, the necessity of confession, &c.

CLERGY. That order of men who are specially set apart to minister before the Lord in holy things, as His peculiar *lot* and inheritance. Bishops, priests, and deacons, and they only, constitute the clergy, in the English church; though before the Reformation, seven orders were recognised, as is still the case in the Romish church: and even the vergers, sextons, and other inferior officers employed about the church, were considered as clergymen.

CLERK, (*Clericus*). A word derived, as 'clergy' is, from the Greek *cleros*, lot; which is taken from the Old Testament, where the tribe of Levi is called the 'lot,' or 'heritage,' and God is reciprocally called their 'portion.' Thus it came to be appropriated to ministers of religion, as being peculiarly and officially 'separated unto the gospel of God.' The word, afterward, by an obvious transition, came to signify a 'learned man:' and in process of time was applied to that officer in the church who leads the responses of the congregation, in those parts of the service in which they are directed to repeat after the Minister. It is probable that formerly, when there were more clergy in each parish than now, the clerk was an ordained functionary, a *cleric*, and hence his name. Properly speaking, the clerk is not an original functionary of the congregation in the eye of the Church, which, in her Rubrics, speaks mostly, if not always, of 'clerks,' (ordained persons); and it is certain that several duties are by custom yielded to the clerk which properly belong to the clergyman, such as the giving out of the Psalms to be sung, and the publication of notices. (See Rubric after Nicene Creed.) The appointment of parish-clerks properly belongs to the Incumbent. They should be licensed by the Ordinary, and take an oath to obey the Minister,

with whom, properly, rests the power of removing the clerk from his office; though, if he be displaced without sufficient cause, a 'mandamus' may restore him. By the Church Temporalities' Act for Ireland, the parish clerk is removable, for any misconduct, by the Minister, with the consent of the Bishop.

CLOISTER. A place of religious retirement, *shut in* (*claustrum*, Lat.) from the world; a monastery. In a more restrained sense, and as an architectural distinction, the word is used for the square piazza-like building, which lies between the church or chapel, and the refectory; and over which is the dormitory. The cloister was used for lectures, and for the monks to meet and converse together, at certain hours of the day.

COADJUTOR. An assistant, appointed by competent authority, to any bishop, dignitary of a cathedral, or incumbent who is disabled by age or infirmity, from the personal discharge of his duties.

CŒNOBITES. Persons *living* in a *community* under a certain rule. The monastic order was at first divided into two distinct classes—the Eremites or Hermits, who lived in perfect solitude; and the Cœnobites, who, in the fourth century, formed a community living in a fixed habitation under a chief.

COLLATE, COLLATION. When a bishop *bestows* a benefice, of which he is patron; or which he has, for that turn, to give away, through lapse, the rightful patron not having presented to it within six months from the time of its becoming void, he is said to 'collate to' that benefice the clergyman to whom he gives it. Where the living is not in the gift of the bishop, he is said to 'institute' a clergyman to it.

COLLECT. A short prayer, adapted to any special occasion, or particular subject. The origin of this term is doubtful; but as the petitions of collects are for the most part, entirely in scriptural language, the word may have been applied to these prayers, because their sentiments and phraseology are *collected* or gathered from the Scriptures. This is expressly the case in those prayers, which precede the epistles and gospel, to which the name 'collects' is more peculiarly given.

COLLEGE. A company or society of persons *associated* upon some common principle: in which sense we speak of the college of the Apostles. The word is also used for the building in which persons associated (usually for the ends of learning)

reside. Thus we speak of Trinity College, in either of the three Universities of this realm: King's College, the College of Physicians, London, &c.

COLLEGIATE CHURCH. See CATHEDRAL.

COLLYRIDIAN. A sect which arose towards the end of the fourth century, denominated from *little cakes* (collyridia), which they offered to the Virgin Mary once a year with some superstitious rites, and then divided among themselves. These people had their rise in Thrace, and afterwards spread into Africa, chiefly among female devotees, who sought the protection of the Virgin.

COMMANDMENT. A precept given by God to man. Whatever we are by the Scripture *enjoined* to believe, to observe, or to do, comes under the head of commandments. In this wide sense our Lord used the word when he said, 'If ye love me, keep my commandments.' (John xiv. 15.) 'The Commandments,' is an expression also applied, by way of eminence, to the Decalogue or ten laws, given to the Israelites by God, through Moses.

COMMANDRY. A kind of benefice or fixed revenue belonging properly to a military order, and conferred on ancient knights who had done considerable services to the order. There are also commandries for the Religious in the orders of St. Bernard and St. Anthony; and for the knights of Malta.

COMMENDAM. When a vacant living is *entrusted* to a clergyman that he may discharge its duties until a fixed incumbent is provided for it, the benefice is said to be held by the former 'in commendam.' It has been the practice sometimes for the Crown, thus to annex to a bishopric of small value, either the living which had been held by the newly-made bishop, and of which, in virtue of such elevation of its incumbent, the patronage became at the disposal of the Crown; or, some other in its stead.

COMMENTARY. An exposition of the meaning of Scripture. It is clear that commentaries may be both used aright, and misused. They are rightly used, when consulted, as expressing opinions upon the sense of any passage: they are misused, when regarded as authorities, and as deciding the sense of Scripture in such a manner as to supersede the judgment and reflection of the reader. Some have remarked, that while a commentator, following his own individual opinion may mislead,

he cannot do so if he take the Church as his guide. This is quite true, supposing it possible to ascertain the views of the whole Church, that is, of all Christians in every part of the world, always; for, though this would not *decide* the sense of the passage of Scripture, it would, with a high degree of probability, *suggest* its true import. But, there is a fallacy in this supposition in the way in which it is usually made. Twenty commentators may make the profession of 'following the Church;' one meaning the church he belongs to; others the Catholic; and, of these last, one taking the *Roman* Catholic; another, utterly rejecting that, and seeking the Catholic church in the *majority* of all Christians; another, in the first four Councils; another, in the Fathers of the first three, or four, or five, or six, or seven centuries. The truth is, that no commentary, written or oral, private or ecclesiastical, can pronounce decisively what is the sense of any part of Scripture; but that, while God has furnished us with a variety of *aids* from such sources, the decision, for ourselves, of its meaning is a part of the responsibility He has laid upon us, and of which we cannot divest ourselves. See PRIVATE JUDGMENT.

COMMINATION. An office in the Liturgy of the church of England, which contains God's *threatenings* against impenitent sinners. It is directed 'to be used on the first day of Lent, and at other times as the Ordinary shall appoint.' A prejudice exists in the minds of many persons against this Service, as though they were called upon to 'curse their neighbours,' in the use of it. But, the curses are God's and not theirs: and they are not called on to do any thing, but to assent humbly and penitentially, to the righteous law of God; the sanctions of which exist, in their full force, against every kind of sin, as well as against the species particularly enumerated in that service, whether we pronounce an assenting 'Amen' with our lips, or no. The Church, in this service, expresses her hope that the time may again come when the healthy discipline of a public profession of penitence may be revived in the midst of us.

COMMISSARY. An officer who supplies the bishop's place, in the exercise of ecclesiastical jurisdiction, or performance of certain official acts in the remote parts of his diocese. When a bishop has been incapacitated by illness, or extreme age from the discharge of his duties, a special Commissary has been sometimes appointed, until a fixed arrangement can be made.

COMMON PRAYER. The service-book of the church of England is so called, because it contains the prayers which the members of that church use *in common*, as distinguished from their devotions as private individuals. The devotions of separate families or persons may be conducted in any mode which best suits the circumstances of each: but, joint-worship, *common-prayer*, must be in forms on which all are previously agreed, because these alone can equally express common wants. See Canons 4, 38 and 98, on the obligation to use the Book of Common Prayer. See also **LITURGY**.

COMMUNION. This word (*κοινωνία*) properly means the *sharing* something *in common* with another. Hence, in the Christian sense, it signifies the sharing *divine converse*, or intercourse, (1 John i. 3;) and, as this takes place, sacramentally, in the Lord's Supper, the word, in a third stage, signifies a *joint-participation* in a spiritual sense of the body and blood of Christ, *i. e.*, of his Spirit (John vi. 63) in that sacrament. (1 Cor. x. 16.) Some explain the *κοινωνία* in the Lord's Supper, to be a *communication* of the 'body and blood of Christ,' as though these were given by the Church to the receiver; but, the above account of the order in which the senses of the word have grown out of one another, shows that such an interpretation is untenable. The Church has not, nor pretends to give any thing, as from herself, in that ordinance; but Christians come together to hold 'communion' with each other, and with their (once-sacrificed) Lord; of the benefits of whose death, sacramentally exhibited, they are in a special though only spiritual manner, then *partakers*. 'Communion' (*κοινωνία*) is that which is claimed, sought, and spiritually partaken of by the *receiver*; not that which is actually conveyed by any person, as the *giver*. Of the several names by which the Supper of the Lord has been at different times distinguished, that of the 'Holy Communion' is the one which the church of England has adopted for her members. The Rubrics, Articles, and Canons, almost invariably employ this designation.

COMMUNION OF THE SICK. Although 'communion' necessarily implies publicity; and our Church on that account has discouraged the private receiving of the Lord's Supper, yet she has considerably made provision for those who from sickness are 'not able to come to the church,' and yet are desirous to receive the communion at home. But if from any

cause the sick person be hindered from receiving the communion, the Church directs the Minister to 'instruct him,' that, if he exercise 'repentance towards God and faith towards our Lord Jesus Christ,' the benefits of Christ's death are as truly made over to him, as though he received the sacramental symbol, which are the pledges of those benefits. (See 3rd Rubric after 'The Communion of the Sick.')

COMMUNION OF SAINTS. The article in the Apostle's Creed which contains this expression, is explained by some as having a distinct signification from that which precedes it, ('the holy Catholic church;') but it may be merely an explanation, or extension of that idea. I believe in the holy Catholic church, *that is*, in the community composed of all saints; of all believers in Christ. (See Sir P. King's 'Hist. of Apost. Creed.')

COMMUNION TABLE. A table upon which (when there is a communion) the sacramental bread and wine are placed. At the Reformation stone altars were ejected, as likely to retain the notion of a material sacrifice, against which the Reformers protested. The Communion Table is otherwise called 'God's Board' by the writers of that day.

COMMUNITY OF GOODS. It is recorded that the early Christians 'had all things common.' (Acts ii. 44.) Hence, some have supposed that to renounce all property in anything they possess, and to share their goods with their fellow-Christians is the perpetual duty of the members of the Church. But it is to be observed, that no precept is given in Scripture to this effect; we have only the fact recorded that the early disciples were indifferent to property, unselfish, and 'willing to communicate.' And, if history is to be our help in this matter, it seems never to have been a part of church-discipline, that goods should be common.

It is usually supposed,—certainly not without some show of reason,—that the renunciation of private property, and the system of community of goods, was, for a time at least, adopted by the *whole* of the infant Church of Jerusalem. That the system, if ever so adopted, was soon discontinued, is perfectly evident. Those 'who were rich in this world,' were exhorted to be 'ready to give, and glad to distribute;' which implies both that there were rich men in the Churches, and that they were not required to sell all that they had, and cease to possess property; which would have left them, for the future, nothing

to give. And the same may be learned from all that we read about the collections made in Greece for the poor Christians of Judea; and from many other circumstances in the sacred history.

But it will appear on attentive examination, that even in the infancy of the church of Jerusalem, the community of goods was in reality confined to *those engaged in the ministry*; including the female Catechists, or Deaconesses, who were called 'Widows.' Just at first, this description may have included *all* the believers; that is, those who were the first to embrace the Gospel may *all* have been employed in some department of the ministry. That Ananias and Sapphira thus offered themselves for the ministry, is (doubtless) both a correct supposition, and one which will make the whole of the transaction recorded in Acts v. intelligible.

COMMUTATION OF PENANCE. The act of *exchanging* a personal performance of penance for a pecuniary fine. Ecclesiastical judges have the power of granting such commutation to persons who have been sentenced to do corporal penance before the congregation for offences that have brought scandal upon the Church.

COMPLINE. The last division of the Romish Breviary; or the last act of worship at night by which the service of the day is *filled up*, (*completus*;) as by the *Prime*, the *first* service of the morning, it is begun.

COMPREHENSION. The name given to the scheme first proposed by Sir Orlando Bridgman in 1668, for relaxing the terms of conformity to the established church of England, and admitting Protestant dissenters into its communion. In 1674, two eminent divines, Tillotson and Stillingfleet, renewed the attempt, and the terms were settled to the satisfaction of the non-conformists; but the bishops unanimously refusing their assent, the project fell to the ground. Immediately after the Revolution, the scheme was renewed at the instigation of King William and Queen Mary, but after two attempts the design of union was abandoned, and the Act of Toleration passed in its stead.

CONCEPTION OF CHRIST. The miraculous formation of the human nature of the Lord Jesus. (Matt. i. 18. 20: Luke i. 35.) The miraculous conception of our Lord is an important article of faith.

CONCEPTION, IMMACULATE. A doctrine early broached in the Greek and Romish churches, that the Virgin Mary was conceived without the stain of original sin. St. Bernard, in the twelfth century, opposed this doctrine, and was followed by the order of the Dominicans; on the other hand, the Franciscans eagerly maintained this tenet, which soon became the subject of fierce controversy between the rival schools of the Thomists, who impugned, and the Scotists, who favoured this article of faith. So warm were the feelings kindled by the discussion, that the candidates for admission to the military orders of Spain were compelled to take an oath that they would maintain the Immaculate Conception. The question has never been formally decided by the Romish church, but the Greeks receive the doctrine as an article of faith, and celebrate a feast, which they call the Conception of St. Anne.

CONCEPTION, NUNS OF THE ORDER OF THE. In the midst of the controversy described in the preceding article, Beatrix de Silva, a Portuguese lady of rank, declared that the Virgin Mary had twice appeared to her, and commanded her to found a new Order of nuns in honour of the doctrine of the Immaculate Conception. A grant of a house was obtained from the queen of Castile, and the new Order regularly established in the year 1484.

CONCLAVE. This is a Latin word, meaning a *room* made *private* by a *key*. It was applied to the room in which the cardinals met, and were shut up, for the election of a pope; and thence it came to signify the assembly of the cardinals. Though the election of the pope is not confined to any one place, it is usually held in the Vatican, along whose galleries and hall is a range of small cells for the cardinals. During the election the Vatican is guarded by troops, and strict precautions taken to prevent any intrusion upon the privacy of the proceedings.

CONCORD, FORM OF. See **BERG**.

CONDEMNATION. A judicial declaration of guilt, accompanied with a sentence of punishment. The Scriptures declare that all men are, by nature, under this sentence, through sin, (Rom. v. 16;) which is fearfully enhanced to those who reject the Gospel. (John iii. 19.) God is said to have 'condemned sin in the flesh of his son,' (Rom. viii. 3,) when

he executed the punishment due to sin upon Him in our nature.

CONDIGNITY, CONGRUITY. The former of these terms is used by the Schoolmen to express their notion of a certain state of *worthiness* in an individual, in virtue of which he can deserve eternal life: the latter term expresses their idea of a state of moral *fitness* (such as nature can bestow) for receiving God's grace. The XIIIth Article of Religion is directed against those opinions; and maintains that the 'grace of Christ, and the inspiration of his Spirit,' can alone produce the 'fitness' required in Christians; and that so far are any works not 'springing of faith in Jesus Christ' from being pleasing to God, that 'they have the nature of sin.'

CONFERENCE. The *bringing together* of individual opinions upon any subject of debate: hence applied, peculiarly, to religious discussions of any kind. (Gal. ii. 6.)

CONFERENCE, HAMPTON COURT. A Conference held at Hampton Court, in the year 1604; between nine bishops and as many other dignitaries of the Church, on the one side, and four Puritan divines on the other. It was held in the presence of James I., and lasted for three days. Some of the demands of the Puritans were reasonable and acceded to, but because some were rejected as unreasonable, the writers of this party call it a mock conference. One lasting advantage, however, resulted from this conference, namely, our present authorized version of the Bible. Some alterations also were made in the Liturgy; all the thanksgivings now in use were inserted except the 'general' one, which was subsequently introduced: and, there was annexed to the Catechism the portion explaining the sacraments.

CONFESSION. The acknowledgment of a fault or sin. That the confession of sin to Almighty God is a duty, all will admit, but how far, and in what cases, confession should be made to a fellow-creature has been much disputed. There is certainly a natural craving in mankind for unburdening the conscience by confession to a fellow-creature, and such confession has sometimes its advantages; there are many cases wherein men, under the guilt and trouble of their sin, can neither appease their own minds, nor sufficiently direct themselves without having recourse to some pious and prudent guide; in such cases, confession to a faithful kind pastor has its

advantages. But to make confession to a Minister a part of the church-discipline, and to insist (as the church of Rome does) upon such confession being made at stated times, and being a complete confession, *i. e.*, a declaration of such thoughts and actions as the priest may require, this does evil ten times oftener, and of ten thousand times greater magnitude, than good; and hence it is that confession as practised in the church of Rome is the very worst part of her system. The church of England, in some cases, exhorts to confession, but she makes it no part of her discipline, nor does she (as the church of Rome insists upon, or as some of her own members would fondly introduce the practice,) prescribe regular, complete, periodical confession. For the doctrine of the church of England upon the subject of confession to a pastor, see (in the Prayer-book) the former of the two Exhortations in giving warning for the Communion, and the Order for the Visitation of the Sick.

CONFESSIONAL. The inclosed seat in Romish chapels, where penitents make confession to the priests.

CONFESSOR. A name given in the early church to those who endured torment rather than deny the Lord Jesus; if they died under their torments they were called martyrs. The title is also sometimes given by monkish writers to persons of extraordinary sanctity; of which application of the term a familiar instance is furnished in the case of Edward the Confessor.

Confessor is likewise the name of the priest (in the Romish church) who is employed to hear confession, and to give absolution.

CONFIRMATION. A rite whereby children (having come to years of discretion) in the presence of God and of the congregation, renew the solemn promise and vow that was made in their name at their baptism, ratifying and *confirming* the same in their own persons.

'In the early Christian church, the Apostles used to lay their hands on those who had been baptized, in order that they might receive some miraculous gift which *confirmed* their faith. This was done sometimes immediately on baptism, sometimes after a long interval. Properly, then, such confirmation was a temporary usage, connected with a miraculous display, and indeed, appended to the apostolic office, together with which it ceased. It was, however, still kept up by those who succeeded the Apostles for a purpose though different yet somewhat ana-

logous to that for which it had been first adopted. *Now*, those who have been baptized in their infancy when they come to their proper age and understanding, are taught those *reasons* of their faith which are to them, instead of miraculous signs.'

Confirmation, as practised in the Anglican church, is the conclusion and completion of the Baptismal Service; the rite of public and full admission to church-membership, and the introduction to the Holy Communion (see Rubric), and is thus the connecting link between the two Sacraments. A custom has been lately introduced into some dioceses of celebrating the Eucharist immediately after Confirmation. It is much to be regretted that this practice has not always been observed; it would have shown the true meaning of the ordinance, and have prevented it from being looked upon as a mere empty form on the one hand, or from being reckoned as a kind of distinct sacrament on the other.

In most churches which use Confirmation, the Bishop administers the rite, though the Moravians employ not necessarily their Bishops, but Presbyters.

CONFORMITY strictly means, (i.) the being reduced to the *same shape* with any thing else; hence it has acquired the figurative sense of (ii.) agreement with any existing set of principles, or any institution; and has, in a more limited and technical sense, been used for (iii.) *compliance with the discipline of the church of England*. 'Conformists' are therefore generally contrasted with 'Non-conformists;' a name which now includes generally all those who either in doctrine or government, or both, dissent from the church of England.

CONFUCIANS. The disciples of Confucius, a Chinese philosopher, who lived about five hundred years before the Christian era. Their religion (which is professed by the learned and persons of rank in China,) consists in a deep inward veneration for the God or King of heaven; and in the practice of every moral virtue.

CONGE' D'ELIRE. The king's *permission* to the dean and chapter of a cathedral (in England) to *elect* a bishop of the diocese, whenever the see is vacant. This has now, practically, become a mere form, the individual nominated by the crown being invariably chosen by the dean and chapter; though the issuing of the Congé d'élire, on each occasion, is on the part of the sovereign, an acknowledgment that the right of

election belongs to the clergy of the diocese, of whom the dean and chapter are (on such occasions) regarded as the representatives. The *Congé d'élire* does not exist in Ireland: the bishops are there appointed by Letters Patent.

CONGREGATION. An assembly, or *gathering together* of persons: more particularly for divine service. This word is used, in the Rubrics, in the same sense as 'people' is used, to mean that portion of the church of the nation who are assembled in any one sacred edifice, for the purposes of worship.

CONGREGATIONALISTS. A class of Christians who hold that *each separate congregation*, meeting in one place, and united by a solemn covenant, is a complete church, with Christ only for its head. They occupy a middle ground between Episcopalians and Presbyterians, on the one hand; and Independents on the other. While the two former of these denominations maintain that judicial and other power belongs either to bishops or synods, or other ecclesiastical bodies, the Independents do not assign to the communion of separate assemblies that degree of importance which is claimed for it by Congregationalists. Though this class of persons are frequently confounded with Independents, they are, in reality, to be distinguished from them.

CONSANGUINITY. Relation by *blood*; or the relation subsisting between persons descended from the same family. It is to be distinguished from *affinity*, which is relationship by marriage. The 'Table of Kindred and Affinity' which Archbishop Parker drew up in 1563, and which is usually appended to our Prayer-books, exhibits the degrees of relationship within which marriage is unlawful.

CONSCIENCE. *συνείδησις*. The moral sense; or that faculty of our mental constitution by which we *know with ourselves*, or are aware *in ourselves*, or feel irresistibly, the difference between right and wrong; approving the one, and condemning the other. St. Paul asserts that the heathen possess this faculty, (Rom. ii. 15,) and are, on that account, morally responsible. The same Apostle says, 'I know nothing by myself;' (*οὐδὲν ἑμαυτῷ σύνοιδα*, 1 Cor. iv. 4) i. e., I am not *conscious* of any fault. This phrase, now obsolete, remains in some provincial dialects.

CONSECRATION. The act of setting apart or *devoting* any person or thing to the service of God.

CONSECRATION OF BISHOPS. The solemnity whereby one who is already a Presbyter, or priest, is *set apart* for the office of a Bishop. The superfluous ceremonies which the Romish church used at consecrations have been cast away in our own, which retains only the imposition of hands and prayer. The first general council requires that three bishops at least shall perform the consecration; a rule which, when first made, was intended probably to prevent ecclesiastics from secretly introducing men into the episcopal office; any such illicit combinations being made more difficult by increasing the number of those who are to consecrate. The Preface to the Ordination Service states that none is to be accounted a lawful bishop (and the rule equally applies to priests and deacons) unless he has been constituted such by the use of the form that follows 'except he hath had formerly episcopal consecration;' which clause seems designed to allow of Romish converted bishops (so also priests and deacons) being received without re-ordination, if they renounce their errors; because that church preserves the order of bishops, and the substance of the primitive forms in her ordinations, how much soever she may have corrupted them with modern superstitions. These remarks apply to converts from the Greek church. (See Can. VIII. and Art. XXXVI.)

CONSECRATION OF CHURCHES. The practice of solemnly dedicating to God those edifices which had been built for his worship, is very ancient. The precise manner in which it was done for the first three ages of Christianity is unknown; but Eusebius gives an account of the ceremony by which the church of Jerusalem, built by Constantine, was consecrated, A.D. 335. What is called the Consecration of a Church at present, is purely a *legal* (not a religious) act, duly setting aside a certain building from secular uses. There is no Form of prayer for consecration of churches prepared by competent authority; it is left to every bishop to use any which he thinks fit, though the Form which was prepared by the bishops in 1712, is that most generally used. But all existing unauthorized Forms are illegal, and contrary to the Act of Uniformity. It were much to be wished that a duly authorized Form were appointed, both for the above reasons, and because in some now existing (one of which found its way into the old Irish Prayer-books) the Christian place of worship is

spoken of as a 'temple,' thereby destroying one great characteristic of the Gospel scheme, namely, that which abolishes the ritual of the ancient Jewish church, especially its sacrifices. A form of Consecration Service authoritatively appointed might remedy the last-named evil; and would rescue the solemnity of church consecration from being a merely legal transaction, as it now is.

CONSISTORY. This properly means the place where any persons appear or *stand together* before a judge. In ecclesiastical matters, it means the Court Christian, or Spiritual Court, formerly held in the nave, and now usually held in some chapel or aisle of the cathedral church; in which court the bishop presides, having some of his clergy as assessors and assistants; or if the bishop does not preside personally, he is represented by his chancellor or other deputy.

CONSUBSTANTIAL. A word which arose out of the Arian controversy to express that God the Son is of the *same substance* (*Homöousion*) with God the Father, in opposition to the Arians, who would only admit the Son to be of *like substance* (*Homoiouision*) with the Father. The followers of Athanasius, who, in this controversy, maintained the orthodox view, are sometimes called Consubstantialists.

CONSUBSTANTIATION. The notion of Luther and his adherents, that the body and blood of Christ are present *together with the substance* of bread and wine. The Lutherans maintained this distinction against the Romanists, who hold that the substance of the elements is *changed into* the body and blood of Christ. The church of England avoids the error of attempting to be definite above what is written, and states that the body and blood of Christ are 'received by the faithful in the Lord's Supper.' (Catechism.)

CONVENT. A place where monks or nuns *meet together* to form a resident community.

CONVENTICLE. A *secret*, and therefore, unlawful, *assembly*. The name was first given as an appellation of reproach to the religious assemblies in the time of Wickliffe, and was afterwards applied to those illegal meetings of the Non-conformists, which occasioned the passing of the two acts, known as the 'Conventicle Acts,' the first of which was passed by the Oxford parliament, in 1664; the second in the Westminster parliament, in 1670. In the 1st of William and

Mary, it is ordained that Dissenters may assemble for religious worship, provided their doors be not locked, barred, or bolted. This word is still used by some as a term of reproach, but ignorantly; because it is the legal term to describe the house of assembling for any description of Dissenters. The Seventy-third Canon does not forbid clergymen to meet together in a private house; but, to meet to pass resolutions, or devise schemes 'which may anyway tend to the impeaching or depraving of the doctrine of the church of England.'

CONVERSION. This takes place when men are 'turned from darkness unto light, and from the power of Satan unto God.' (Acts xxvi. 18.) Heathens or infidels are 'converted,' when they abandon paganism or unbelief, and embrace the Christian faith. And men in general are properly said to be 'converted,' who, though they may have been baptized, have for some time led a sinful or careless life, but are at last brought to repentance and a change of life, through the influence of divine grace upon the soul.

CONVERSION OF ST. PAUL. A festival observed on January 25, in honour of the miraculous event recorded in Acts ix.

CONVICTION. The first stage of repentance, when a penitent is led to see the evil nature of sin, and has been *proved*, to himself, *guilty* of it.

CONVOCATION. An assembly of persons *called together* for any purpose, whether it be *worship*, (Levit. xxiii.; Numb. xxviii.; Exod. xxii. 16,) or *consultation*, as in the case of the convocation of the English clergy, which is a convention or that body to discuss church affairs in time of parliament. As the parliament consists of two distinct houses, so does this convocation; the one called the upper house, where the archbishops and bishops sit severally by themselves; the other, the lower house, where the rest of the clergy are represented by their deputies. The power of the convocation is limited by a statute of Henry VIII. They are not to make any canons or ecclesiastical laws without the royal licence; nor, when permitted to make any, can they put them in execution, but under severe restrictions. In the year 1661, the English convocation granted a subsidy to King Charles II., which was the last tax of this nature paid by the English clergy; for, by an arrangement made between Archbishop Sheldon and Lord Chancellor Clarendon, in 1664,

the convocation of the clergy thenceforward gave up the privilege of taxing themselves to the House of Commons, in consideration of their being allowed to vote at the election of members of that house. Since that period, Convocation has existed merely in name and form; though it is not abolished, but only prorogued from time to time until the dissolution of parliament; so that if it were again permitted to transact business, the Convocation would not be re-established, only its functions would be revived.

CONVULSIONISTS. A name given to those who pretended to be cured of convulsive fits by visiting the tomb of the Abbé Paris, a celebrated enthusiast among the Jansenists. In consequence of the scandalous scenes displayed at this place, the church was closed by royal command. Though more than a century has elapsed since this delusion was exposed in France, many attempts have been made to impose similarly on public credulity, particularly in remote and rural districts.

CORBEL. A short piece of timber placed in a wall for strength, with its end projecting six or eight inches. The under part of the end thus jutting out is cut into various forms, according to the workman's fancy; the upper side being plain and flat. The word is also used for the representation of a basket (*corbis*, Lat.) sometimes seen on the head of the Caryatides. Also, by some architects for a niche or hollow left in walls for figures or statues.

CORDELIERS. A name given to grey friars of the Franciscan order, who wear a knotted *cord* about their middle.

CORINTHIANS, EPISTLES TO THE. The first epistle, which was written principally with a view to correct certain disorders which had crept into the church of Corinth, was sent from Ephesus, A.D. 56. The second, which was written on some points of discipline, and to justify his claim to Apostleship, was sent from Philippi, in Macedonia, in the year 58.

CORPORAL. The linen cloth which is spread over the Symbols after communion. It is so called from being originally intended to represent the sheet in which our Lord's body was wrapped after death, and was very likely retained by our Reformers to prevent the Sacrament being gazed upon with adoration. It is now the practice to cover, with this cloth, the sacramental vessels during the first service, though the rubric does not enjoin its use till all have communicated.

CORPUS CHRISTI, FEAST OF. This festival of the Romish church, instituted in honour of the doctrine of transubstantiation, owes its origin to the pretended vision or dream of a nun of Liege, named Juliana, who, in the year 1230, asserted that while at the full moon she suddenly saw a gap in its orb, when it was revealed to her, that the moon typified the Christian church, and the gap, the want of a festival in honour of the consecrated host. She began to preach the necessity of instituting such a feast, but a new miracle was wanting, and a priest at Bolsena was found, who declared, that having entertained doubts of the real presence, drops of blood fell from the host he was consecrating as the sceptical thoughts passed through his mind, and formed bloody images on the folds of his surplice. Urban IV., to whom the miraculous surplice was sent, immediately issued a bull, enjoining the celebration of a feast in honour of '*the body of Christ*,' on the Thursday of the week after Pentecost, promising an indulgence of from forty to a hundred days, to all who participated in the solemnity. Since that time the feast has been celebrated as one of the greatest in the Romish church, and in Ireland it is the only one in which part of the ceremonial is displayed outside the walls of the chapel.

COUNCIL, (*concilium*.) Any *deliberative assembly*, but in a special sense applied to the meeting of representatives of several independent Christian churches. The assembly of the the Apostles and elders at Jerusalem (Acts xv.) is usually described as the first Christian council, but this is a view unsupported by the testimony of antiquity. The church of Rome recognises eighteen general councils, of which that at Trent (A.D. 1545—1563) is the last; the Greek church allows but seven, ending with the Deutero-Nicene (A.D. 787); while the majority of Protestants receive but four, viz. those of Nice, Constantinople, Ephesus, and Chalcedon.

The church of Rome asserts the obligation of the decisions of the councils she recognises, in asserting the infallibility of these assemblies; whilst the church of England virtually denies that any 'general council is to be admitted as having divine authority to bind the conscience,' when she declares that 'General councils . . . may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither

strength nor authority, unless it may be declared ["*declarari; made clear*"] that they be taken out of holy Scripture.' (See XXI. Art. of Rel.) In Chap. 3, Book III. of Riddle's '*Manual of Christian Antiquities*,' is given a list of the various General Councils, and in the Appendix (III. IV.) two lists of the minor ones.

COUNSEL. i. Advice. ii. Consultation. iii. The result of consultation, which is a purpose. It thus signifies God's purpose or decree. (Acts iv. 28; Isa. xlv. 10.) Or, it signifies God's declared will concerning man's salvation. (Luke vii. 30.)

COVENANT. An *agreement on certain terms* between two or more parties. The '*covenant of grace*' is that which is made between God and those who believe the Gospel, whereby they declare their subjection to Him, and he declares his acceptance of, and favour towards them, in Christ Jesus. (Heb. viii. 8—10.) The benefits of this covenant are enjoyed by man through the purpose and free grace of God the giver: its seals are the sacraments.

COVENANT, SOLEMN LEAGUE AND. The name given to a compact made in Scotland, in 1538, to resist the endeavours made by Charles I. to force a new Liturgy upon the church of Scotland. The General Assembly met at Glasgow, and, though dissolved by the king's commissioner, continued its sittings, and rescinded all that had been established since 1605, namely, Episcopacy, the Articles of Perth, the Canons and the Liturgy. The League was, at a subsequent period, voted illegal by the Parliament, and provision made against it.

CREED. A form of words in which most of the leading articles of *belief* are comprehended: not, as some suppose, a summary of the faith; but a statement respecting some points which are fundamental, and have been disputed. It is observable, however, that while the doctrine of the *atonement* must be reckoned a fundamental part of the Apostle's doctrine, it is yet not in that creed *as* a doctrine. Hence the Socinians infer that it was not *believed*; though the more obvious inference would be that it was not *disputed*.

'A creed, or confession of faith, from the very earliest ages, was committed to memory, and repeated by candidates for baptism. This creed was substantially the same in all the churches, but with slight variations.' 'The confession of faith, commonly called *The Apostles' Creed*, ascribed by tradition to

the twelve Apostles assembled at Jerusalem, 'is a compilation of later date; but it faithfully represents the historical outlines of the Apostles' doctrines.' This, the Athanasian, and Nicene Creeds, are acknowledged by most churches. (See Riddle's Eccl. Chronol. A.D. 150.)

CROSIER. The pastoral staff of an archbishop. It is distinguished from that of a bishop by being surmounted by a cross instead of a crook.

CROSS. A word used in Scripture, both in a literal and figurative sense. The cross was the instrument upon which our Blessed Lord suffered for our sakes, a death the most dreadful, both for its pain and ignominy. The cross also, (in Scripture language,) is used to denote the trials and persecutions of Christ's people endured for his sake. The sign of the cross was made in the primitive church in different Offices, but has been laid aside by the church of England in all except that of baptism. Some persons of the present day seem anxious that the cross should stand upon every church, and be an ornament upon every Lord's Table: others object to this as tending to idolatry and superstition; and also on the ground that the subject of the Christian's glorying is not a material cross, but that 'by which the world is crucified' unto him, and he 'unto the world.' Gal. vi. 14.

CROWN. A cap of state worn on the heads of sovereign princes as a mark of royal dignity. In Scripture, crowns are frequently mentioned; and the use of them seems to have been very common among the Hebrews. The high-priest wore a crown, which was a fillet of gold placed upon his forehead, and tied with a ribbon of a hyacinth-colour. In a figurative sense, a crown signifies honour, splendor, or dignity, (Lam. v. 16; Phil. iv. 1;) and is also used for reward, because conquerors, in the Grecian games, were crowned. (1 Cor. ix. 25.) The crown, mitre, diadem, royal fillet, and tiara, are frequently confounded.

CRUCIFIX. A cross on which is carved or fastened an image of the body of Christ. It is used by Romanists in their devotions to excite in their minds a more vivid idea of the Saviour's passion.

CRYPT. From the Greek, *κρύπτω*, to bury. The vaults under cathedrals or churches, generally used for burial.

CULDEES. The members of a very ancient religious

fraternity, the best account of whose name that can be discovered, is, that it is derived *a colendo Deo*, from worshipping God. These Culdees, or *cultores Dei*, had their principal seat at Iona, or Icolmkill, one of the western islands of Scotland; but their missionary exertions extended over Scotland, England, Wales, and Ireland. Their constitution exhibited a primitive simplicity; and for many centuries they maintained their ground against the attempted encroachments of the Romish See. It is not precisely known when they became extinct, but there is reason to believe that they continued to exhibit a testimony in behalf of primitive truth in opposition to Romanism, until very nearly the time of the Reformation.

CURATE. The Minister of a parish to whom is committed the *care* of the souls of the people therein contained. In this sense the word is continually used in the Rubrics; and applies to any clergyman lawfully appointed to a parish, or district of a parish, whether he be rector, vicar, or perpetual curate. Habit has caused this word to be applied (almost exclusively) to the stipendiary assistant of an Incumbent; but the framers of the Rubrics did not so employ the word, though as the representative of the Incumbent, every such licensed assistant-minister is undoubtedly *a curate*, in the large sense of the word.

CURE. A benefice, or sphere of clerical duty. Strictly, in the eye of the law, no ministerial post is a *cure* of souls, to which a parish, or section of a parish, is not legally annexed, as a pastoral charge.

CURIA PAPALIS ET ROMANA. The collective appellation given to the several authorities in Rome which exercise the rights and privileges claimed by the Pope as first bishop, superintendent, and pastor of the Latin church. These bodies are still preserved with all the forms and state of the olden time, but as their influence is now merely nominal, the enumeration of the departments is unnecessary. The supreme court is 'the college of cardinals,' convened whenever the Pope thinks fit; its sessions are called 'consistories.' Public consistories are mere ceremonial assemblies for the reception or ambassadors, the announcement of any new solemnity or important resolution, and the declaration of a saint's canonization. All matters relating to the government of the Church are

discussed and decided in secret consistory; but those which relate to political affairs are usually communicated to the foreign ambassadors.

DAILY PRAYERS. 'All Priests and Deacons are to say daily, the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause. And the curate that ministereth in every parish-church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish-church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and to pray with him.' (Preface to the Book of Common Prayer.) The former part of this Rubric is now a dead letter—it was, in all probability, occasioned by a rule in the Romish church, by which the clergy were obliged to recite what they call the canonical hours, (*i. e.*, the offices in the Breviary for the several hours of the day and night,) either publicly in a church or chapel, or privately by themselves; the manifest unsuitableness of reciting in solitude a form of *Common Prayer*, joined with the tendency of such a practice to the superstitious notion of the People worshipping by proxy, is the reason why this part of the Rubric has been left to fall into desuetude; the latter part, however, the clergy are, or should be, most willing to obey, whenever they can obtain a congregation.

DALMATIC. A Deacon's garment in the Romish church, so called from being first woven in Dalmatia, a country lying along the Gulf of Venice.

DAMNATION. This word simply means *condemnation*, from the Latin 'damno,' to sentence any to experience *loss*. Hence, it is often in Scripture used to denote the final loss of the soul under the sentence of God: but the word is not always to be understood in this sense, in the Scripture. For instance, in Rom. xiii. 2, it means 'condemnation from the rulers:' in Rom. xiv. 23, it refers to the condemnation of a man's own conscience and the word of God: in 1 Cor. xi. 29, it signifies, exposure to severe *temporal* judgments from God, and to the judgment and censure of the wise and good. From this latter passage is taken the expression 'damnation' in the exhortation, at the time of the celebration of the communion, which has

been a stumbling-block to many; but which, explained as above, need not create terror to tender consciences.

DANCING. Some form of religious dancing sometimes made part of the public worship of the early Christians, so that bishops are said to have been named *præsules* from *præ-saliendo*, or leading off the dance. The custom was borrowed from the Jews, in whose solemn processions choirs of young men and maidens, moving in time with solemn music, always bore a part. It must not be supposed that the 'religious dances' had any similarity to modern amusements; they were rather processions in which all who took part, marched in time with the hymns which they sung. The custom was very early laid aside, probably because it might have led to the adoption of such objectionable dances as were employed in honour of the pagan deities.

DEACON. Signifies literally a Minister. The name is, therefore, applicable to any Minister, and among the rest to religious Ministers, including the Apostles. In course of time, the word was used in a more limited sense, being applied only to certain inferior Ministers in the Church, supposed by some, to have been almoners, or rather stewards; by others, to answer to the chazzans or ministers of the Jewish Synagogue. See Vitringa on the 'Synagogue.'

It is generally taken for granted, that the seven persons mentioned in the sixth chapter of Acts, were the first Deacons, or at least the first Grecian Deacons, for whatever kind of ministers these seven were, it seems plain from the narrative, that some such officers must have already existed, for the Hebrew members of the Church: else, they would have been as likely to murmur as the Grecians. (See Hinds's 'Christianity.') And so prone are men (even those from whom accuracy might be confidently expected,) to confound tradition with Scripture, that we may even find this passage referred to, as the first in which they are mentioned by that title; and yet the book of Acts never once contains the title. (Philip the Evangelist is afterwards mentioned as one *of the seven (not Deacons,)* chap. xxi. 8.) Still these seven may, perhaps, have been deacons, though the Apostle Paul does not enumerate the 'serving of tables' amongst the offices of the Deacon.

In the Anglican church, the order of Deacon is rather a probationary grade in the Ministry, held a year or two before

entering into priest's orders. Our practice is, therefore, more consistent to Vitringa's view above referred to.

DEACONESS. A woman that served the Church in those offices which the deacons could not with propriety exercise themselves. The deaconesses were in general elderly widows, (Timothy is especially admonished to reject younger widows,) who derived support from the Church. This order was requisite in the first promulgation of Christianity, because the frequent intercourse between male catechists and the young female catechumens might have brought a scandal on the Church. In East, where the strict separation between the male and female society was then, as now, proverbial, this measure was quite indispensable.

DEAD. Prayers to, or for, the dead, the English church has rejected, because they have no ground in Scripture, or reason. The omission of such prayers is the more prominent, because the Church does *give thanks* for those 'who are departed this life in' God's 'faith and fear;' and prays that we may 'follow their good examples.'

DEAN. A dignitary in cathedral and collegiate churches, and head of the Chapter. The name was derived from *decem*, (ten,) a dean having been, probably, appointed in the earliest instances to preside over *ten* canons or prebendaries. Of the same derivation is the office of a Rural Dean, whose functions may have extended at first to no more than ten churches. It is the province of the rural dean to inquire into the state of the fabrics of churches and parsonage-houses, and of their internal accommodations, and to make a report to the Ordinary. The Dean of a College is one of the Fellows who attends to the discipline in certain departments.

DEAN AND CHAPTER. Thus are the *head-clergy* (*capita*) of a cathedral or collegiate church denominated. When the bishop of any diocese had settled, in its several parishes, clergy who were to instruct the people, he reserved a certain number to celebrate divine service in his own cathedral, to be his council to assist him with their advice in affairs of religion, and in the temporal concerns of his See. The body of clergy so reserved were the Dean and Chapter, who were regarded as the chief ecclesiastics in the diocese; while, among their own number, the dean was chief. All ancient deans are elected by the Chapter by *congé d'élire*

from the Sovereign, and recommendatory letters, in the same manner as bishops; but, in those chapters that were founded by Henry VIII. out of the spoils of the dissolved monasteries, the deanery is donative, and the installation merely by letters patent. Part of the property of Deans and Chapters of cathedrals, has lately been appropriated by the Government, to a fund for the augmentation of small livings: with the same view the number of Canons has been lessened. See CONGE D'ELIRE.

DECALOGUE. The ten commandments given by God to Moses. The Jews, by way of eminence, call these commandments *the ten words*, whence the name Decalogue. It is an error to suppose that these commandments are more binding than any other part of the moral law, or that they are a summary of the moral law. Our Blessed Lord, when giving a summary of man's duty from the law, did not give the ten commandments, but quoted another passage. (Matt. xxii. 37; Dent. vi. 5.)

DECREE. The settled purpose of God, whereby He *foreordains* to perform, or permit, whatever comes to pass. The seventeenth 'Article of Religion' asserts that God 'hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.' Some divines dwell, almost exclusively, upon the decrees of God, and seem to represent man as placed under an uncontrollable necessity in respect of his eternal destiny; whilst others urge that an unknown or supposed decree of God is not at any time to be the rule of our conduct, but that (as the XVIIth Article expresses it) 'that will of God is to be followed, which we have expressly declared unto us in the word of God.'

DECRETALS. Letters of the Popes of Rome, *deciding* points in the ecclesiastical law. The first genuine one, is that written by Siricius, in 385, to Himerus, bishop of Tarragona, in Spain, concerning some disorders which had crept into the churches of Spain. About the year 834, a collection of decretals was 'given to the world under the name of Isidore of Seville, to whom a revision of the Dionysian Decretals had been formerly (A.D. 635,) ascribed; but it is manifestly spurious, and professes to contain decretals of the popes before Siricius,

from the very first times. In this compilation (made, probably, by some member of the Gallican church, with a view to support the claims of the papacy,) the chief objects appear to have been, the depression of the metropolitan power, the exaltation of the Romish supremacy, the establishment of the independence of the Church, and of the inviolability of the spiritual power.' In 1151, Gratian published a new collection of the Canon Law, combining the ancient canons and decretals, with the Pseudo-Isidorian, and those of later date. Gregory IX., in 1229, formed a constitution of his own, collecting into one body, all the causes and decisions which served to advance the papal power. In the same century, Boniface made another collection, which acquired the name of the Sixth Book of the Decretals.

DEDICATION. The festival at the consecration of a church. It was otherwise called a Vigil, or Wake, because it was a practice, in celebrating this festival, to keep awake (*vigilare*, Lat.) and dance all night. The dedication feasts became the scene of much riot and disorder; and, after many efforts on both sides, to abolish and retain them, they fell into general disuse in the seventeenth century. Remnants of the practice are, however, still existing in those country-feasts which are kept, in some parts of England for some days, after the next Sunday or Saint's Day, which is the anniversary of the consecration of the parish-church. See **WAKE**.

DEFENDER OF THE FAITH. A title belonging to the sovereign of England: it was first conferred by Pope Leo X. on King Henry VIII., for writing against Martin Luther. When Henry threw off his dependence on the see of Rome, Pope Clement VII. deprived him of the title. It was, however, afterwards confirmed to him by parliament, and has continued to be used by all his successors.

DEGRADATION. The act of depriving a clergyman, in pursuance of a sentence of the Church, of the Orders of which he was formerly possessed; or of all right ever after to exercise them. See **Canon 122**.

DEGREES. Certain titles of rank to which are annexed privileges, conferred upon students in universities, or upon members thereof, as a testimony of their proficiency in the arts and sciences. In each 'Faculty,' (as the technical term is,) whether of Arts, or Divinity, or Medicine, there are *orderly* .

steps to be passed through of examination and standing, whence arose the name 'Degree.'

DEIST. This much-abused name properly signifies one (now more commonly called Theist) who believes in the existence of a supreme intelligent Cause in opposition to the Epicureans and other atheistical philosophers; but about the middle of the sixteenth century, the title was arrogantly assumed by those who professed to believe in a God, while they refused to acknowledge any revelation of his will. They set up in opposition to Christianity, what they were pleased to call 'natural religion,' but never agreed upon the articles of faith which it taught, or the practical duties which it required. Deism in effect is a rejection of all known religions, supplying nothing in their place, but leaving the mind to doubt and darkness. But the friends of Christianity have no reason to regret the free and unreserved discussion which their religion has undergone. The cavils and objections of the Deists have been fairly heard and fully answered; but for their opposition we should not have had such a vast mass of Christian evidences as has been collected by the pious and learned; evidences which, while they prove the truths of Christianity, so illustrate its doctrines as to be of lasting service to the cause of genuine religion and the best interests of mankind.

DEITY. A name of the Supreme Being, from the Latin *Deus*, God. It was originally an abstract term, and thence transferred, to signify, in a concrete sense, Him whom we call God.

DEITY OF JESUS CHRIST. In the use of this phrase concerning our Lord, we mean to assert that he was 'the very and eternal God.' It is a more proper expression than 'the divinity of Christ, since this latter does not necessarily imply anything more of our Lord's nature than that it was *godlike*, or of heavenly origin; whereas, the term 'Deity,' contains in it the notion of essential Godhead. The other expression, however, has prevailed, on account of the word 'Deity' having come to be so commonly used as the concrete, instead of the abstract sense, to denote a divine *Being*.

DELEGATES, COURT OF. The great court of appeal in all ecclesiastical causes; and so called, because the commissioners who form the court, are *appointed to represent* the king, under his great seal.

DEMON. (Greek, *δαίμων* and *δαιμόνιον*.) A spirit, generally an evil spirit. The name is given in the New Testament to fallen angels, or morally evil and impure spirits, and in some instances to heathen gods, (Acts xvii. 18,) human spirits whom the heathen deified and worshipped, (1 Cor. x. 20, 21,) and the canonized saints of corrupt churches. (1 Tim. iv. 1; Rev. ix. 20.) The Greek originals (above-named) of 'Demon,' have been incorrectly rendered *Devil* in our translation; by which is conveyed the erroneous idea that devil is not, (as it really is,) a title of a single individual, Satan; and consequently never in the Greek used in the *plural*.

DEMONIAC. A human being whose mind is overpowered, and his body possessed, (*i. e.*, actuated,) by some created spiritual Being of superior power. The Demoniacs of Scripture, (*δαιμονιζόμενοι*) are to be distinguished from the 'lunatic,' from those that 'had the palsy,' and from those that 'were taken with divers diseases and torments.' (Matt. iv. 24.) By this name 'Demoniacs,' has also been designated a branch of the Anabaptists whose distinguishing tenet is, that the devils (demons) shall be saved at the end of the world.

DENOMINATIONS, THREE. A collective name usually given to an association of dissenting ministers residing in or near London, representing the Presbyterians, the Independents, and the Baptists.

DEPRAVITY. The moral *crookedness* of man's nature. (Lat. *pravus*.) The Scriptures describe moral goodness and obedience, as the pursuing of a straight or right line; (hence the word, 'rectitude.') Depravity is the turning aside out of that straight line. 'It is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone (*quàm longissimè*, as far as possible *to be within reach of a recovery*) from original righteousness,' &c. (IXth Art. of Rel.)

DEPRIVATION. The act of taking away from an ecclesiastic, any benefice, or other spiritual preferment which he may hold. See Canon 122.

DESK. A raised seat, otherwise called a 'reading-pew,' (see Rubric before 'Commination,') set up in the body of the Church, from which, since the beginning of the reign of James I. it has been appointed that the daily Morning and Evening Service should be read; the chancel having been used for that purpose before the above period.

DESTRUCTIONISTS. Those who believe that the wicked shall, hereafter, suffer a total extinction of being, not be kept in eternal misery, assuming that the scripture-words, *destruction* and *destroy*, 'everlasting destruction from the presence of the Lord,' (2 Thess. i. 9; Rom. ix. 22; Philip. iii. 19; Matt. x. 28,) express annihilation.

DEUTERO-CANONICAL. (Greek, *δευτερος*, *second*, and *κανών*, *rule*.) An appellation given to certain books of the Holy Scripture which were added to the Canon after the rest, either because they were written *subsequently to the first drawing up of the Canon*, or because their title to a place in it had been disputed. The Jews agree that the 'great synagogue,' (which was a large assembly of their doctors under Ezra,) put books into the Canon, which had not been there before the Babylonish captivity; such as those of Ezra, Nehemiah, Daniel, Ezekiel, and Haggai. See **CANON**.

DEUTERONOMY. The name of the last book of the Pentateuch, or five books of Moses. As its name imports, it is a *second* announcement, or repetition, of the *Law* given by Moses. It contains, also, some additions and explanations, as well to impress it more forcibly upon the Israelites in general, as for the particular benefit of those who, being born in the wilderness, were not present at the first promulgation of the Law. See Dean Graves's valuable 'Lectures on the Pentateuch.'

DEVELOPMENT. A word which simply means a process of *unwrapping*. It has been employed of late, as descriptive of their peculiar views, by a class of religionists who hold that the Scriptures do not contain the entire revelation of God to man; but that revelation is receiving additions, and gradually becoming complete, by the successive decisions of the Church. The VIth 'Article of Religion,' expresses the belief of the opponents of such opinions.

DEVIL. Used by our translators as a proper name or individual title for the prince of the fallen angels, or Satan. Its derivation is from a Greek word, meaning a calumniator (*διάβολος*) or accuser, by which latter title Satan is designated in Rev. xii. 10. It deserves to be particularly noticed, that though the term 'devils,' in the plural, occurs frequently in the English version, in application to fallen spirits, the original word is not in such instances *diaboloi*, but *daimones* or

daimonia. When used in the plural, *diabolos* never describes fallen angels, but is an epithet or adjective applied to human beings, and means 'Calumniators.' (1 Tim. iii. 11; 2 Tim. iii. 33; Tit. ii. 3.) See SATAN.

DEVOTEE. In its primary sense, signifies one who is *wholly given up as by a vow* to some religious pursuits or acts: but, it is generally used in an unfavourable sense to denote a bigot; one who is addicted to superstitious or excessive exercises of religion.

DEVOTION. Like the preceding word, is derived from the Latin verb *devoceo*, to give up one's self wholly to any object. It is employed to mean, either—(i.) that religious *habit* of the mind, which is otherwise called devoutness; or, and more commonly, (ii.) the *expression* of such a state of mind in particular acts and instances of a religious nature. The word is used, in the plural, in the Rubric which follows the Offertory-sentences in the Communion Service, to denote (probably) such costly gifts as well-disposed persons might present, either instead of, or besides, the pecuniary contribution called 'alms.'

DIACONATE. The office or order of a Deacon.

DIET. This name is usually given to the assembly of the German States. In the early stages of the Reformation the interests of religion were frequently discussed in these assemblies; the doctrines of Luther were condemned by the Diet of Worms in 1521, and by that of Spires in 1529. It was from their protestation against these decrees that the Reformers took the name of Protestants.

DIGNITARY. Strictly speaking, is a person who holds ecclesiastical preferment with power and jurisdiction annexed. In cathedrals, the Precentor, the Chancellor, the Treasurer, and the Archdeacon, are commonly called Dignitaries.

DILAPIDATION. This takes place when the Incumbent of an Ecclesiastical preferment permits the chancel and parsonage house, or any part of the premises of the latter, to *fall into ruin or decay* for want of repairs. It likewise extends to his committing, or suffering to be committed, any wilful waste in or upon the house, or glebe-woods, or any other property of the church.

DIMISSORY LETTER. A letter given by a bishop to a candidate for holy orders, having a title in his diocese, directed

to some other bishop, and giving leave for the bearer to be ordained by him.

DIOCESAN. The bishop, as being the *ruler* of his *diocese*.

DIOCESE. The circuit of a bishop's *administration*. Some suppose the division of a church into dioceses to be the natural consequence of the institution of the office of bishop, and that the rise of the system of diocesan division of a church is to be found in the New Testament. But this is evidently a mistake; in the times of the Apostles a diocese and a church appear to have been the same, there was, therefore, no division of any church into dioceses. If it be said that *the Church*, *i. e.*, the Catholic church, was thus divided, this too is a mistake. What is divided must have first existed as a *whole*: now the Catholic church never existed as a *whole*, *i. e.*, as one complete community on earth, from the time that Christianity passed the bounds of Jerusalem; thenceforward there was not *division* but *additions* of fresh churches.

The English church contains twenty-six dioceses; the Irish fourteen (to be reduced to twelve). There is nothing the united church so much requires as proper episcopal superintendence; this can only be effected by increasing the number of bishops, which might be easily done without increasing the number of peers. The Bishop of Sodor and Man, and the colonial bishops, though not peers, are as truly bishops as any other.

DIPTYCHA, DIPTYCHS. Tables *folded in two leaves*, wherein, among the heathen, were written the names of the consuls and other magistrates; and among the early Christians, the names of bishops and other brethren, whether deceased or living, who were entitled to have their names mentioned in the celebration of the Liturgy, from having rendered any signal service to the Church.

DIRECTORY. A set of *rules for worship and ordination*, drawn up instead of the Liturgy, or Book of Common Prayer, by the 'Assembly of Divines,' who were nominated by Parliament, and met at Westminster for that purpose. The Directory was framed in 1643, and introduced in 1645. See Collier's 'Ecclesiastical History,' vol. viii.

DISABILITY. The want of proper qualifications for any purpose. The word is more particularly and almost exclusively used to signify the legal impediments that hinder religionists of

any class from obtaining secular privileges or political power. See TESTS.

DISCIPLE. One who *professes* to be learning, or to have *learned* any system, or set of principles from another; and maintains them *on the authority* of that teacher. There are three senses in which men are sometimes called 'disciples' of any other person; (i.) *incorrectly*, from their simply maintaining something that he maintains, without any profession or proof of its being *derived* from him. Thus, Augustine was a predestinarian, and so was Mahomet; yet no one supposes that the one derived his belief from the other. It is very common, however, to say of another, that he is an Arian, Athanasian, Socinian, &c., which tends to mislead, unless it is admitted, or can be proved, that he learnt his opinions from this or that master. (ii.) When certain persons *avow* that they have *adopted* the views of another, not however on his authority, but from holding them to be agreeable to reason or to Scripture; as the Platonic, and most other philosophical sects: the Lutherans, Zuinglians, &c. (iii.) When, like the disciples of Jesus, and, as it is said, of the Pythagoreans, and the adherents of certain churches, they profess to receive their system, *on the authority* of their master or church; to acquiesce in an '*ipse dixit*;' or, to receive all that the church receives. These three senses should be carefully kept distinct.

DISCIPLES. A name peculiarly belonging to those men, who, in the lifetime of Jesus, *professed to receive* what he taught, in obedience to his invitation, '*Learn of me.*' (Matt. xi. 29.)

DISCIPLINE. The application, in a Christian church, of those principles and rules which regard the purity, order, efficiency, and peace of its members. The *objects* of ecclesiastical discipline, in the early church, were all such delinquents as fall into great and scandalous sins, after baptism: the *extent* of it was to deprive men (until they should profess their repentance) of the benefits of outward communion, such as public prayer, receiving the Eucharist, and other acts of divine worship. See EXCOMMUNICATION, and ASH WEDNESDAY.

DISCIPLINE, BOOK OF. A form of ecclesiastical polity, for the Scotch church, drawn up by a commission of ministers, in 1560: it was laid before the convention at Edinburgh, and signed by some few of the nobility. In this book, the govern-

ment of the Church by prelates is set aside; church-sessions are established; the observance of fast days and saints' days is condemned as superstitious; and other regulations for the government of the Church are determined. This book was approved by the Privy Council, and is called 'The First Book of Discipline.' The 'Second Book of Discipline' was compiled, in a great measure, from Beza's tract 'De triplici Episcopatu,' by Andrew Melvil and his party, in 1578. It was moved to be read in the House of Commons in 1584, but rejected.

DISPENSATION. A form of *administering the affairs* of the Church of God. A dispensation may be in itself complete; or it may bear some relation either to a former or future economy, or to both. The Dispensation of Moses was of the latter kind, having respect to the knowledge of the one true God, as that belief had existed from the creation, and also, in its typical services, to the Christian economy; while the Christian dispensation (there is every reason to believe) is final; to be succeeded, that is, by no other. The word 'dispensation' is likewise used in ecclesiastical law, to signify the power granted by the governor of the Church to do or leave undone, something which otherwise is not allowed.

DISSENTER. A term ordinarily understood of those who, in a country where a certain religion is *established*, disagree with that religion, from whatever cause. When episcopacy (for instance) was established in Scotland, Presbyterians were dissenters; but if any one now should speak of the 'dissenters' in Scotland, he would not be understood to speak of members of the kirk. He might urge that they *ought* to be called so; and there might be reasons given why all Christians ought to be called Jesuits; but, taking language as it stands, the actual (not necessarily the most desirable) meaning of a word is, that which is understood by it.

DIVINATION. A pretended means of foretelling future events from some existing circumstances having no apparent connection with them. The heathen priests and priestesses of all ages and nations have maintained their influence over the minds of the vulgar, by pretending to discover the secrets or futurity, and the various means they devised for this purpose are as numerous as the phenomena of nature. The steady rejection of all such impostures by the writers of Scripture is

one of the strongest proofs of the superiority of Christianity over all other religious systems.

DIVINE. One whose office it is to explain and enforce the 'things of God.'

DIVINITY. The science with which divines are conversant.

DIVORCE. The *separation* of husband and wife by the sentence of a competent judge. There are two kinds of divorce; the one total, the other partial: the former '*a vinculo matrimonii*,' the latter merely '*a mensa et thoro*.' The total divorce must be for some canonical cause of impediment, such as consanguinity, affinity, &c., and for such cause existing before the marriage, not supervenient or arising after. The issue of a marriage thus dissolved are bastards, but no proceeding can affect the children unless a divorce was obtained during the lives of both parents. Divorce *a mensa et thoro* is when the marriage has been just and lawful *ab initio*, but for some supervenient cause, such as adultery in either of the parties, it becomes improper or impossible for the parties to live together. By the laws of England adultery is only a cause of separation from bed and board; but divorces *a vinculo matrimonii* have been frequently granted by Act of Parliament in cases where the fact of adultery had been previously determined before some competent judge.

DOCETÆ. A sect in the early Church which taught that Christ acted and suffered not in reality, but in appearance only. Their notion was taken up by Mahometans.

DOCTOR. This word means teacher or professor; one who has a license to that effect in some faculty; though 'Professor' is more commonly limited to one specially appointed in some particular school and department. However, S. T. P. (Sacre Theologiæ Professor) is often used as equivalent to D.D. (*Doctor of Divinity*.)

DOCTRINE. In Scripture, this word usually means the *method of teaching* (*διδάχνη*), Matt. vii. 28: in ordinary conversation and writing at the present day, it usually imports *that which is taught* (*διδάχθην*). In this latter sense the doctrines of the church of England, are those 'Articles of Belief' which, being contained in Holy Scripture, she has, on that account, propounded to her members as terms of communion.

DOGMA, DOGMATICAL. A statement in the form of a *decision, decree*, (ὁ ἔδοξε,) by some person or body claiming *authority*; and *demanding* assent, *e. g.*, the *opinion* of those who hold that the Gentiles were not to be circumcised, and who they maintained by arguments, was *adopted* by the Apostles and Elders of Jerusalem in Council, and THEN became a dogma. It is hence that the terms dogma and dogmatical have been used reproachfully, (not with any reference to the *unimportance* of what is stated, but) when some individuals speak as assuming an *authority* which does not belong to them; calling on readers or hearers to receive so and so on their assurance, and denouncing them, on refusal, as heretics. No one censures or even speaks of the regular confessions of faith, Articles, Decisions, &c., in short the dogmas of a church or synod having recognized power to decide, as 'dogmatical,' any more than an emperor would be censured, or even mentioned as being *imperious* in any matters in which he possessed an acknowledged right to issue his commands. By 'Dogmatical Theology' is meant the systematic arrangement of the main articles of Christianity, and the statement of the same in the form of definite propositions.

DOMINICAL LETTER. That letter in our almanacs which marks the *Lord's Day* (*Dies Domini*); and is usually printed in a capital form.

DOMINICANS. A monastic Order, which originated with Dominic, a Spanish Presbyter and Canon; and which he formed 'for the purposes of preaching and the religious instruction of the people.' To this plan Pope Innocent III. gave his assent in the year 1215, on condition 'that it should conform to the rule already extant under the name of Augustin, with certain modifications;' and in 1216 this order of preachers was formally established (*Fratres Prædicatorum*). In 1220 Dominic obliged the members of his Order to take a vow of poverty: thus the Dominican Order became *Mendicant*. As such, it rapidly spread throughout Europe. Dominic died in 1221. See Riddle's 'Ecclesiastical Chronicle.'

DONATISTS. A body of Christians in Africa, so denominated from their leader Donatus. They had their origin in the year 311, when in the room of the deceased bishop, Cæcilian was elected Bishop of Carthage by the majority of the Church, and consecrated without the concurrence of the Numi-

dian bishops, by those of Africa alone. Majorinus was opposed to Cæcilian, and subsequently consecrated. After this time the Donatists for several years continued to elect a bishop of their own, but were condemned in several councils, held successively at Rome, in 313; at Arles, in the following year; and again at Milan, in 316, under Constantine. The Donatist party may be considered to have been in existence until the year 602, by which time it had come to an end. See Riddle's 'Ecclesiastical Chronicle.'

DONATIVE. A benefice merely *given*, by the patron, to a clergyman, without either presentation to, or institution by, or induction by order of the Ordinary.

DORMITORY. The *sleeping-room* of a monastery or college. The burial-grounds, or sepulchres of dead bodies have been so called, because the flesh does, as it were, 'sleep,' until the resurrection. (Job vii. 21; Dan. xii. 2; Matt. xxvii. 52.)

DORT, SYNOD OF. An assembly of the divines of the churches of the United Provinces, assisted by deputies from the principal reformed churches of Europe, which was assembled under the authority of the States of Holland in 1618, to put an end to the controversies raised by the followers of Arminius. After some debate, the Arminians protested against the form of deliberation which had been adopted and seceded from the Synod in a body; in their absence 'the five points' on which they differed from the Calvinistic clergy were discussed, and sentence of condemnation pronounced on the Arminian doctrines. This did not put an end to the controversy, which, indeed, still divides the reformed churches of Europe, though the decision of the Synod of Dort is received by the churches of Holland, Scotland, and Switzerland, and by the principal dissenting bodies in England, except the Methodists, who adhere to Arminianism.

DOVE. Sometimes regarded as a direct representation of the mode of the Holy Spirit's appearance at our Lord's baptism, from a mistaken apprehension of the meaning of the expression, 'like a dove,' (John iii. 16,) *like* being by such interpreters mistaken for an adjective, (*ὅμοιον*,) whereas it is a conjunction, *as if*. (*ὥσεί*.) The words necessarily mean no more, than that the 'Holy Spirit' came upon Christ, with a downward motion, *similar* to that which a dove would make.

DOWRY, DOWER. The marriage-portion brought by a wife, (as her *gift*, *δῶρον*, Greek,) to her husband: whereas **DOWER**, in common law, signifies that which a wife has from her husband after marriage, or after her husband's decease; and which, at her death, descends to their children.

DOXOLOGY. A form of words, *ascribing glory* to God. As used by the ancient Christians, it was only a single sentence, without a response, running in these words, 'Glory be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen:' part of the latter clause, 'As it was — shall be,' having been inserted some time after the first sentence. There was another hymn, of great note in the ancient church, called the Great Doxology, or Angelic Hymn, 'Glory be to God on high,' &c. This, though employed in private devotions, was chiefly used in the Communion Service, as it is in that of our own Church; the former or Lesser Doxology, being with us repeated, after every Psalm. 'It is likely that the Doxology at the end of the Lord's Prayer, "Thine is the kingdom," &c., (which all the soundest critics, it is believed, are now agreed, does not exist in the best MSS. of the Gospels,) was adopted by the Disciples, very soon after our Lord's departure from earth.' While 'it would have been premature,' at first, 'to speak of the heavenly kingdom in the present tense, as actually established,'—'at a later period it was no less proper to allude to it as already existing; and the prayer for its "coming," would' then 'be, a prayer for its continued extension' and influence.

DREAM. The activity of the imagination in sleep, whether from natural or supernatural causes. Through this medium, the Lord frequently discovered his will to his people, by enabling certain persons to explain the dreams, though He condemned to death all who pretended to have prophetic dreams, and to foretell events, even though what they foretold came to pass, if they had any tendency to promote idolatry. (Deut. xiii. 1—3.) Dreams should be carefully distinguished from visions: the former occurred during sleep, and were therefore liable to much uncertainty and confusion; the latter, when the person, being awake, retained full possession of his mental faculties. It is important to distinguish between the mere dream (*ἐνύπνιον*); the prophetic dream, sometimes also called vision (*ὄναρ*); and that which was more properly called a vision (*ὕπαρ*), agreeably to the distinction above referred to. See **VISION**.

DRUIDS. This name was given to the heathen priests of the ancient Gauls, Germans, and Britons; they seem to have formed a hereditary caste like the Brahmins of India, and to have availed themselves of traditional knowledge to establish and maintain ascendancy over an ignorant and credulous people. These doctrines appear to have been vague and uncertain; their ritual was calculated merely to terrify weak minds, and on some occasions they sacrificed human victims.

DRUSES. A singular sect inhabiting Mount Lebanon, and some neighbouring districts in Syria. They dissent alike from Christianity and Mohammedanism, recognising as their divine instructor Al Hakim, the Fatimite Khaliph of Egypt. They believe that he still lives and will appear in God's appointed time to establish their religion over the whole earth.

DUNKERS. A sect of Baptists which arose in America at the commencement of the last century. They were principally distinguished by their peculiar dress, by their abstinence from animal food, except on special occasions, and by their refusal to use any violence even in self-defence.

EAGLE. This most ancient symbol of sovereignty, successively employed to typify the Assyrian, Persian, and Roman empires, was sometimes used by the Eastern Christians as a metaphorical illustration of the second advent of the Messiah, as the dove was of Christ's first appearance upon earth. These symbols were introduced by the Syrian Fathers, from whom they were adopted by the Greeks and Armenians.

EAST. In the aspect of their churches, almost all ancient Christians that we know of, placed the Lord's table (to which some of them gave the title of Altar) on the East, so that in facing towards it, in their devotions, they turned to the East. This custom was, in all probability, derived from the Jewish one of worshipping toward Jerusalem. The majority of churches (of which we have any account) being to the west of Jerusalem had, of course, their altars on the East; but that this was not universally the case appears from the testimony of Socrates, who relates in his Ecclesiastical History, (book vi. chap. 5,) that the church of Antioch had its altar on the west, *i. e.*, toward Jerusalem.

EASTER. The day on which the Christian church yearly commemorates our Saviour's resurrection. The name is derived

by some, from the Saxon *Oster*, 'to rise;' by others, from *Eastre*, a Saxon deity, whose feast was celebrated at this season. There was much controversy in the early church as to the day on which our Lord's resurrection ought to be celebrated. The eastern churches kept their Easter upon the same day that the Jews celebrated the Passover (and this without reference to any particular day of the week;) the western churches kept theirs on the Sunday following. This difference caused much dissension in the Church: at length the Emperor Constantine interfered, and by his authority procured a canon to be passed at the great council of Nice, 'That every where the great feast of Easter should be observed on one and the same day; and that, not on the day of the Jewish Passover, but upon the Sunday afterwards.'

EASTER-OFFERINGS. Money paid to the Minister of a parish at Easter.

EBIONITES. These were a sect of judaizing Christians who received the doctrines of the Gospel very partially, and zealously adhered to the laws of Moses. They do not appear to have been at any time numerous, and it is doubtful whether they ever obtained such consistency as to have a definite creed. Epiphanius says that the founders of the sects of the Nazarenes and Ebionites were among the Christians who retired to Pella about A.D. 66.

ECCLESIASTES. A Canonical book of the Old Testament, and described (in the first verse of the first chapter) as the words of the *Preacher*, the Son of David, King of Jerusalem. It is generally thought to be the production of Solomon's repentance, toward the latter end of his life.

ECCLESIASTIC. Every person is so named who holds office in the *ministry* of the *Church*.

ECLECTICS. A term, at first, applied to a sect of ancient philosophers, who, without attaching themselves to any particular system, professed to *select* from each, what they deemed to be true. It was afterwards used to describe a sect in the Christian church, which proceeded upon the same principles. Its founder was Ammonius Saccas, who, about the year 207, established, at Alexandria, 'the *Eclectic Philosophy*, or school of Later Platonists. His first attempt was, to bring the Platonic and Aristotelian systems into agreement. He then proceeded to blend this new compound with Christianity.

He framed his system in the interval between 200 and 235. He is said to have abandoned the Christian faith at last.' This consequence might have been expected to follow upon so gross an abuse of private judgment as he had been guilty of, in mixing up the systems of man with the revelation of God; and thus wilfully adulterating, and indeed, destroying the character of Divine Truth.

ECONOMY. A term which properly means the *arranging of a household*, (*οἰκονομία*), but also frequently employed by ecclesiastical writers for the *practical measures* adopted in order to give effect to a divine dispensation. The Jewish economy included all the details of spiritual and secular government, but the Christian economy, belonging to a 'kingdom not of this world,' has no direct reference to political arrangements.

EDIFICATION. The process by which believers are *built up*, that is, progressively advanced in knowledge and holiness. The 'sacred writers perpetually employ this figure, as their favourite illustration of the condition of Christians, as forming collectively the temple, succeeding that literal one on Mount Sion; the temple in which the Lord dwells by His Holy Spirit; and as being, individually, "living stones, builded up into an habitation for the Lord." 'The words "edify," and "edification," have so completely lost their literal signification in our tongue, that it would be reckoned even an impropriety to use them in speaking of the building of a literal edifice; and thus the reader loses the force and significance of the language of the sacred writers.' The word 'edify,' especially when applied to individual Christians, has often the sense of *instruct*; though in the 'Preface' to the 'Order of Confirmation,' 'To the end to the more edifying,' the word is probably used in the sense already explained, not in the especial sense of 'instruct.'

EJACULATION. A short devotional expression, in which a strong emotion of the mind does, as it were, *shoot itself out*, or *dart forth* toward the Hearer of prayer.

ELDERS. Synonymous with Presbyters. An Order of Ministers in the Church. Elders in the Presbyterian church are lay-officers, who formerly used to inspect and regulate matters of religion and discipline, but whose principal business now is to take care of the poor fund. There is good ground for questioning whether there is any warrant from Scripture for applying the term *Elder* to a layman; the passage from 1 Timothy

(chap. v: 17) relied on, seems rather to refer to ordained Ministers. See Bishop Bilson's 'Perpetual Government of Christ's Church,' for an elaborate discussion of the term 'Elder,' and of the above passage.

ELECTION. This word, which in itself simply means an *act of choice*, has different applications in the Scriptures. It signifies (i.) God's taking out from amidst other nations, a single *nation*, or *body of people*, and giving them religious privileges which are withheld from others. (Deut. vii. 6.) (ii.) A temporary designation of some person or persons to the filling up of a certain station in the visible church. (John vi. 70.) (iii.) The choosing of a society of persons to present privileges; and (in God's purpose, at least, by his 'Spirit working in due season,' XVIIth Art. of Rel.) to holiness and everlasting glory. Eph. i. 4; 2 Thess. ii. 13.) The *coincidence* between sanctification and eternal salvation in God's purpose, is very observable in the two last cited passages.

ELEMENTS. The materials used in the Sacraments. Water is the Element of Baptism, bread and wine are the Elements of the Eucharist. This use of the word 'elements' (*στοιχεῖα*) sprung from the philosophy of the school divines, and evidently had reference to the change supposed to take place after consecration. The church of England has discarded the term in her Services, and has introduced instead, the word 'creatures,' ('These thy creatures of bread and wine,') in the Communion Service, though the word 'elements' is found in one of the Rubrics of that Office.

EMANCIPATION. This term has been employed to describe the act whereby a government or legislature *delivers from a state of slavery*, or sets at *political liberty*, any classes of persons who have previously been declared ineligible for certain offices or privileges, on account of their religious peculiarities. See **TESTS**.

EMBER WEEKS. The weeks in which the Ember days fall. These are certain days set apart for imploring God's blessing upon the Ordinations which are appointed to be held in the Church on the Sundays next following these weeks. The Ember days are, the Wednesday, Friday, and Saturday after the first Sunday in Lent; after Whit Sunday; after the 14th of September; and after the 13th of December. The name is derived by some from a German word signifying 'absti-

nence; by others it is supposed to signify 'ashes:' the most probable derivation, however, is from a Saxon word, signifying 'a circuit or course,' because these fast days return at certain periods.

EMBLEM. A device or figure employed to represent some moral notion. There are various opinions as to the lawfulness and expediency of emblems in religious matters: some considering it to be both allowable and useful thus to represent spiritual ideas to the bodily eye; others again holding it to be both presumptuous and dangerous, if not superstitious, to use any emblems of sacred things not warranted and enjoined by Scripture. This, at least, is certain, that it is quite as likely to lead to idolatry, (answering to that of the Hindoos, Egyptians, &c.,) as pictures or images giving a simple resemblance. The golden calf was meant for an emblem, but it was the occasion of gross idolatry.

EMMANUEL. A Hebrew word signifying '*God with us,*' and declared by the Evangelist Matthew (i. 23) to be applicable as a *name* to the Lord Jesus. Now our Blessed Lord was never actually *called* Emmanuel, it follows, therefore, (from the signification of the word *name* in Scripture) that he really *was* Emmanuel, '*God with us,*' *i. e.*, a Being in whom the two natures, divine and human, were united. See **NAME**; and **HYPOSTATICAL UNION**.

ENCÆNIA. Festivals kept on the days in which cities were built, colleges founded, churches consecrated, &c. The word is derived from a Greek word, signifying '*restoration*' or '*renovation,*' and is the name given in the New Testament to the feast of the dedication (or rather of the restoration) of the Temple, an event which occurred in the time of Judas Maccabæus. (John x. 22.)

ENCRATITES. A sect in the second century who *abstained* from marriage, wine, and animal food.

ENDOWMENTS. Wealth set apart, as a *gift* (*dotatio*) for the perpetual maintenance of any society of persons, or of any individual. By *Church*-endowments is commonly understood, property appropriated to the benefit or maintenance of the Church, (its buildings, Ministers, &c.,) notwithstanding that the Church does not dispense it; and notwithstanding that each Bishop, Rector, &c., is a Corporation-sole. These endowments may be considered to consist, in part, of the property

secured by law to Corporations-sole and aggregate; to Incumbents of Benefices, and to Cathedral and Collegiate Bodies. Some have thought that because the Church, *as* such, has no endowments, (though some of its functionaries have,) and because its Livings, &c., are not in the *patronage* of the Church, there is, therefore, no need to obtain the consent of the Church to any alienation, or altered disposition of its property. Others, on the contrary, maintain, that until the State shall, by a violent and unjust exercise of power, alienate such property from the objects to which it was appropriated by the original donors, Church property will remain appropriated to the benefit of the Church in some of its departments as heretofore, even though the Legislature should disclaim all connexion with it.

ENERGUMENS. Persons who, in the primitive church, were supposed to be *inwardly worked upon*, (*ἐνεργούμενοι*) or actuated by, demons; and who were on that account denied baptism, and placed under the care of exorcists.

ENGLISH CHURCH. That *branch* of the universal church which is established in *England*. Some have supposed that Christianity was first planted in Britain (*i. e.* in the country which some centuries later *became* England, on the settlement of a different nation therein) by the Apostles and their disciples. It has also been said that numbers of persons professed the Christian faith there about the year 150; and that in 182 there existed a school of learning, to provide the British churches with fit teachers. But, however this may have been, there can be no doubt that after the Anglo-Saxons had become dominant in England, Christianity was persecuted and gradually suppressed, at least in what was properly called England. It is also as certain that the Christian religion was revived by the mission of Augustine into Britain, who was sent hither with a party of monks, by Gregory the Great, about the year 596. But whilst some attach much importance to the questions *when*, and by *whom* the religion was 'planted,' others regard these as only curious inquiries, because they hold that people at the present day, are not bound to adhere to the views (if erroneous) of the persons who, like voyagers, discovered and took possession of their country; but that whatever was *true* in the teaching of Augustine, or any other, ought, *for that reason*, to be retained. Such a view they feel constrained to take, after the Apostle's warning, 'If we, or an angel from heaven,' &c. (Gal. i. 8.)

EPACT. The Epact is one of the chronological keys by which the proper time for the celebration of the festival of Easter is determined. The number of the Epact denotes the *excess* of the common solar year above the lunar, showing what is *brought in*, (ἐπακτῆ,) over and above the lunar year. By means of the Epact, the age of the moon in any year may be found: it also indicates the moon's age on the 1st of January in that year.

EPHESIANS, EPISTLE TO THE. A letter written by St. Paul to the Christians of Ephesus, during the early part of the Apostle's first imprisonment at Rome, and probably in the year 61.

EPIPHANY, or *Manifestation*. A Christian festival observed on the 6th of January, to commemorate the *showing* of Christ to the Gentiles in the persons of the wise men of the East; probably, this occurred about two years after our Saviour's birth. (Matth. ii. 16.) There are, however, good grounds for supposing that Simeon (Luke ii. 25) was a Gentile, if so, there was a manifestation sometime previous to that to the wise men. Epiphany was formerly a name given to Christmas-day also, viz., to the day when Christ was first manifested in the *flesh*.

EPISCOPACY. The Government of *Bishops* in the Church. This mode of government can be traced up to the Apostolic times, and appears to be that which the Apostles established. Our reformers have retained Episcopacy: but finding in the New Testament no precept absolutely enjoining it in all cases, they do not reckon it among the essentials of a church. See Article XIX. See also Article XXIII.

EPISTLE. Epistles, in Scripture, are *letters* addressed by Apostles either to Churches or individuals. In the Liturgy they are the portions of Scripture (generally selected from the Epistles) which are read at the Communion Service before the Gospels.

EPISTOLER. The minister appointed to read the Epistle. In the 24th Canon it is enjoined 'that the principal Minister at the celebration of the Communion be assisted with a Gospeller and Epistler,' i. e., one Minister to read the Gospel and another to read the Epistle, as is still generally the custom in cathedral churches.

EPOCH. A *pause* (ἐποχή) in the reckoning of time: the

point where one period closes and another begins. Many authors use the terms 'æra' and 'epoch' as synonymous; though properly an 'æra' is a series of years, taking its *commencement* from the 'epoch.' Thus we say, the 'Christian æra,' meaning thereby the number of years that have elapsed since the birth of Christ. The ancient Jews made use of several epochs in their computation of time: the deluge; the division of tongues; their own departure out of Egypt; the building of the Temple; the return from Babylon; being each periods from which they reckoned; but their common epoch was the Creation of the world, which falls in with the year of the Julian period, 953; and consequently they supposed the world created 294 years sooner than according to our computation. The epoch in general use among Christians is that which dates from the birth of Christ.

ERASTIANS. This name (derived from Erastus, a German divine of the sixteenth century) is usually given to the advocates of that system 'which would rest the Government of the Church spiritual as well as civil, altogether in the Christian magistrate.' This, however, 'was far from being an invention of Erastus, since in every kingdom of Europe the Roman claims had been resisted, on the like principles, for centuries before he was born: the peculiarity of Erastus' teaching lay rather in his refusing the right of *excommunication* to the Christian Church.' See Oxf. Hooker, Ed. Pref. p. lviii.

EREMITE. One who lives in a *wilderness*, or other solitude, for purposes of religious contemplation. Those who favour such abstraction from the world rest their approbation upon its supposed conduciveness to purity of mind and uninterrupted devotion; while the opponents of the practice consider that it is unlike the practice of our Lord, who '*went about doing good*,' (Acts x. 38); and who prayed for his followers, not that they might be 'taken out of the world, but kept from the evil.' (John xvii. 15.)

ESSENES. An ancient sect of the Jews, chiefly remarkable for rigid abstinence and ascetic practices, similar to those of the early monks and hermits. They are said to have taught that the laws of Moses should be interpreted allegorically and not literally, and that no offering was so acceptable to God as a serene and composed mind, addicted to the contemplation of heavenly things.

ESTABLISHMENT. This term is applied to the position

of that religious denomination in any country which solely or peculiarly enjoys the patronage of the state, and the clergy of which have in consequence their several endowments and incomes especially *settled* and *maintained* by the *legislature* or *government*. There is no doubt that a religion by law established meant originally and strictly that which all subjects were bound to profess, just as much as to submit to any other law of the land; and this ought to be the case if the civil magistrate have the religion of the citizens under his proper cognizance. We could, under this view, have no more right to tolerate heretics than swindlers. But this view is not now maintained in these realms; and in the British islands there are two forms of religious institutions established; and these establishments are combined with the fullest admission of professing Christians of every denomination to all civil and political rights and privileges.

ETERNITY. An attribute of Jehovah, by which we ascribe to Him *duration without beginning or end*. See 'Art. I. of Religion,' 'Of faith in the Holy Trinity,' where 'eternity' is one of the characteristics which our Church declares to belong to the Triune-God.

EUCCHARIST. A name given to the Lord's Supper, from a Greek word (*εὐχαριστία*) signifying *giving of thanks*. Our Church has emphatically set this forth as the characteristic of the Lord's Supper, when she interprets her notion of 'sacrifice' to be thus eucharistic, beseeching God to 'accept this sacrifice of *praise and thanksgiving*;' and uses the words; 'We most heartily *thank* thee for that thou dost vouchsafe,' &c. (see Prayers in 'Post-Communion,') and yet more fully in the 'Gloria in Excelsis;' 'We *praise* thee, we *bless* thee,' &c.

EUNOMIANS. A branch of the Arians, the followers of Eunomius, who contended in the Council of Antioch, A.D. 358, for the strict Arian, otherwise called *Anomæan*, doctrine; as maintaining that the Son of God is *unlike* the Father as to his substance, (*ἀνόμοιος κατ' οὐσίαν*.)

EUSTATHIANS. The followers of Eustathius, a monk of the fourth century, who condemned all other habits of religion which did not accord with those of his own order. Whether he was the same with the Semi-arian Bishop of Sebaste, A.D. 355, is undetermined.

EUTYCHIANS. The followers of Eutyches, an abbot of

a convent at Constantinople, and an intemperate opposer of the opinions of Nestorius. Nestorius, who was elevated to the see of Constantinople, A.D. 428, asserted that the Virgin Mary ought not properly to be called 'Mother of God,' but 'Mother of Christ.' This opinion was condemned (in the Third Council, called General, held at Ephesus, A.D. 431,) as asserting a distinction of persons in the Saviour. Eutyches, in opposition to this, boldly pronounced that in Jesus Christ there was not only but one person, but also but one nature. This doctrine was condemned by one council, approved by another, and finally condemned by the Fourth Council held at Chalcedon, A.D. 451. These schisms in the Church arose from the absurd attempt to explain the Incarnation; as if the union between the Godhead and the manhood could be explained, when we are unable to explain the union of the body and the soul. The conduct of the Third General Council cannot be too highly censured; it was certainly the utmost presumption to anathematize any individual for declining to use a title not to be found in Scripture. If 'Mother of God' had been a title essential to be used, St. John, the Virgin's adopted Son, the latest of the Scripture writers, would surely have used it.

EVANGELICAL. This word, which means simply *appertaining to, or characteristic of, the Gospel*, has been applied, to a portion of the English church, who either profess, or are supposed, to 'know and inculcate the *Gospel*' in an especial manner; and to give peculiar prominence to the doctrine of salvation by faith in the atonement. The title of 'Evangelical' seems to have undergone some change in its meaning from that which it bore when it was first used, and is now not unfrequently adopted as synonymous with Calvinist, whatever that word may be supposed to imply. It is probably true, that among this portion of the Church, many, but not all, maintain the *peculiar* doctrines of Calvinism; and there may have been a time when (in the opinion of some,) lower views of the Sacraments and of Church authority prevailed among them than what are generally received among Churchmen. Very many persons lament the use of this term; and consider, that like all party appellations, it tends to perpetuate division in the Church: accordingly they desire that it should be disused as a party term, and carefully confined to its original meaning.

EVANGELIST. Is, literally, one who *publishes glad*

tidings, and in this sense is applied, in the New Testament, to every preacher of the Gospel. The term is now confined to the *writers* of the four Gospels.

EVEN-SONG. The Form of divine Service appointed to be 'said or *sung*' in the evening of each day; the expression '*sung*,' meaning, not an intonation of the voice, where the service is otherwise professedly *read*; but, the *chanting* of the service, as in cathedrals.

EVES, or VIGILS. The nights or *evenings* before certain holy-days of the Church. In the primitive times, it was the custom for Christians to pass great part of the nights that preceded certain holy-days in religious exercises; these, from their being performed in the night-time, were called vigils or watchings. The night-watchings, in all probability, owe their origin to the necessity under which the primitive Christians lay of meeting by night: when the occasion ceased, the custom still continued. These night-meetings came to be much abused, so much so, that the Church abolished them; the fasts, however, were retained, keeping the former name of Vigils. The church of England has assigned vigils to several of her festivals; but has prescribed no other observance of them than the reading (at the preceding evening prayer) of the Collect peculiar to the festival.

EVIDENCE. This word, which simply means *proof* on any subject, when applied to Christianity, signifies 'the rational grounds for receiving the Scriptures, the *arguments* which establish their divine authority.' Some persons 'deride the idea of laying the evidences of Christianity before unlearned hearers, as a thing impossible, and if possible, quite superfluous, as long as they acquiesce in our conclusions, and are troubled with no doubts, conceiving that the mass of mankind cannot have, and need not have, any better, or any other reason for holding the Christian faith, than Pagans or Mahometans have for *their* belief; for they also have the evidence, such as it is, of having adopted their faith from their parents, or their superiors in knowledge and station; and of often finding consolation and satisfaction in their religion.' Others, on the contrary, seeing that they have 'the Apostle Peter's authority for such a procedure, think that all Christians should be taught the leading evidences of their religion, so as to be "ready to give to every one that asketh them, a reason of the hope that is in them;" and

that, 'else, they will be likely to remain in many respects, greatly inferior to converts from heathenism; for (i.) they will be unable to establish or support the wavering faith of a brother; whereas the Christian should not only *have*, but *give* a reason of the hope that is in us; or, (ii.) should no such occasion occur, their unthinking acquiescence in whatever they are told, will ill deserve the name of faith; or, (iii.) this faith, such as it is, will be likely to be overthrown by the first plausible objection that may chance to fall in their way.' The advocates for the instruction of the people in Evidences, consider that those only who thus embrace Christianity on rational and deliberate conviction, can be justly called *believers* in Christ.

EXARCH. An officer in the Greek church, who is a kind of deputy, or legate *from* the *Patriarch*; his function being to visit the provinces assigned to his inspection; to gain information of their ecclesiastical condition; and to make a report to the Patriarch.

EXCOMMUNICATION. The *removal*, either temporary or perpetual, of an offending person from the *fellowship* of the Christian church. Such a power is necessarily inherent in *every* community: and although 'the only sense in which the Apostles, or, of course, any of their successors in the Christian ministry, can be empowered to "forgive sins" *as against God*, is by pronouncing and proclaiming *His* forgiveness of all those who, coming to Him through Christ, repent and forsake their sins,' yet since offences *as against a community* may 'be visited with penalties by the regular appointed ministers, who are the officers of that community; they may enforce, or remit such penalties. On these principles is founded the right which our Church claims both to punish ecclesiastical offences, and to pronounce an absolute and complete pardon of a particular offender on his making the requisite submission and reparation. See Canons 65 and 68; also, on the nature of Excommunication as a 'banishment,' Hooker's *Eccl. Pol.* viii. i. 6: and, on the mode of exercising it in the primitive church, the Homily 'of the Right Use of the Church,' pt. ii.

EXEAT. A Latin term, signifying either the permission given by a bishop to a clergyman of his diocese, that *he may*, for a time, *go out* of his diocese; or the same permission given by an abbot to one of the 'religious' of his monastery; or by the authorities of a college to a student.

EXODUS, BOOK OF. The second of the sacred books in the Old Testament; it is so called, because it contains the history of the *departure* of Israel *out of Egypt* under Moses. It comprehends the history of one hundred and forty-five years from the death of Joseph, to the end of the first year after the going out of Egypt.

EXORCISM. The professed *driving out* of evil spirits by solemn *adjurations*. The Romish church has instituted an ecclesiastical Order to perform this office; who are therefore called Exorcists. In defence of this practice, the Romanists appeal to the power communicated by our Saviour to his disciples over *dæmons*; whilst the opponents of the practice allege that, that was a real power, whereas many of the modern pretenders to such a power have been palpable impostors; and urge that 'the casting out of devils is a miraculous power, and given at first for the confirmation of Christian faith, as the gift of tongues and healing were; and therefore we have reason to believe, that, because it is not an ordinary power, the ordinary exorcisms cast out no more devils, than extreme unction, cures sicknesses.' See Bp. Jer. Taylor's 'Dissuasive from Popery,' Sect. ix., for a particular account of the 'Forms' of Exorcism: also Canon 72, which prohibits the clergy from attempting exorcism without the special license of the Bishop.

EXPIATION. This term is derived from the practice of the ancients to offer *sacrifice* in the hope of *averting* the consequences of guilt or sin intimated to them by ominous prodigies. Its strict meaning, as connected with the Gospel, is, the *purging away* the defilement and penalty of sin, through the atoning merits of Christ's death. See ATONEMENT.

EXTREME UNCTION. One of the Sacraments of the Romish church, administered to sick persons *in extremis*, that is, when death appears nearly approaching, by anointing them with oil. It is said to be founded on James v. 14, 15; but a careful examination of the passage will show that the anointing there mentioned had reference to a miraculous cure, and was therefore to cease in efficacy, with the withdrawal of miraculous powers from the Church.

FAITH. In its simplest signification this term means *belief* given to a declaration, on the authority of the person who makes it, and is thus distinguished from *sight*. (Heb. xi. 1.) Therefore (i.) faith in God is the *belief* of God's declarations, whether respecting the past, (Heb. xi. 3,) the present, (Heb. xi. 6,) or the future, (Heb. xi. 7;) accordingly, the words in the original (*πίστις* and *πιστεύειν*) which are rendered 'faith' and 'believe,' are often used for what in modern English we should express by 'trust.' (ii.) Faith in *Jesus Christ* is an exclusive reliance on Him for salvation, founded on the *belief* of those statements of Scripture which respect the person, offices, and promises of Christ. It is by this 'faith' that 'we are accounted righteous before God,' according to the XITH Article of Religion.

The word 'faith' has many variations, or shades of signification, in Scripture. It is sometimes taken *subjectively*, for the faithfulness of God, (Rom. iii. 3,) for the persuasion of the mind as to the lawfulness of things indifferent, (Rom. xiv. 22, 23,) or, for the profession of the Gospel: (Rom. i. 8:) and sometimes *objectively*, for the doctrine of the Gospel, which is the object of faith, (Acts xxiv. 24; Phil. i. 27; Jude 3.) It is also used (see the miracle of the barren fig-tree and of Peter walking in the sea,) for *reliance upon* intimations given of *miraculous powers*.

FAITH, CONFESSION OF. A statement of the articles of belief of any single church. There is some difference between creeds and confessions. Creeds were, in their commencement, the expressions of faith in *a few* leading doctrines of religion; and, generally, with a peculiar reference to such as had been disputed or defaced; while Confessions were usually a more deliberate and full exposition of *all* the leading truths of Christianity, in an orderly scheme. The opponents of Confessions object to these as tending to narrow the range of truth, and practically to supersede the Scriptures; whilst their advocates allege that it is always lawful for any church or body of Christians to declare their belief in what they conceive to be the essential truths of their religion; and that it may become highly necessary to do this when (as was the case with most of the extant Confessions) the truth asserted has been with difficulty rescued from a mass of error with which it had become

entangled. The advocates of Confessions maintain, also, that such formularies are then only injurious, when their framers *profess* that they ought to be received as containing *all* that 'a Christian ought to know and believe to his soul's health, or when an ultimate appeal is made to them, instead of to Scripture, either by those who propose, or those who use them. Some of the principal 'Confessions' are, (i.) that of the Greek church, entitled 'the Confession of the True or Genuine Faith, in 1643. (ii.) The Decisions of the Council of Trent, given in the Creed of Pope Pius, 1564, which are to be regarded as the symbol of the church of Rome. (iii.) The Lutherans' 'Libri Symbolici Ecclesiæ Evangelicæ,' containing among others the celebrated 'Confession of Augsburg.' (*q. v.*) (iv.) The confessions of the other and later Reformed Churches, containing the Helvetic, 1536 and 1566; the Tetrapolitan, 1530; the Heidelberg, 1575; the Gallic, 1559; the 'Belgic Reformed Churches,' in 1561; that of the 'Assembly of Divines,' (*q. v.*) 1647; the Savoy, 1658; the Anglican Confession, or Thirty-nine Articles, (*q. v.*)

FAITHFUL. An appellation given, in Scripture, to professing (*i. e.* 'believing') Christians, to all who had been baptized. See second prayer after Communion.

FALASHAS. A sect or community of Jews in Abyssinia. They have lost all knowledge of the Hebrew, but are regulated by the Mosaic law through the medium of an imperfect translation.

FALD STOOL. A small desk, at which (in some churches) the Litany is said or sung.

FALL OF MAN. The loss of that state of purity and happiness which was bestowed on man at his creation; the transgression of one positive command, the eating the forbidden fruit, entailed this misery on Adam and his posterity. Some persons have spoken so as to be likely to convey very incorrect notions respecting the Fall; they speak as if human nature was free from all its present evil propensities before the fall; as if, in fact, man became *capable* of sin in consequence of having sinned, which is a manifest contradiction; others again represent human depravity as such, that man has no perception of moral good or evil, or, has a preference for the latter; now, if this were the case, a man could no more be termed *sinful* or *foolish* (when he acts in contradiction to these) than a brute:

it is reason and the moral sense that constitutes a man foolish or sinful. See Bishop Butler's 'Sermons on Human Nature.'

FAMILIARS. The servants of the Inquisition, so called because they were deemed to form part of the *family* of the chief Inquisitor. They were employed to arrest those who were accused of heresy before that formidable tribunal; and their office was deemed so honourable in the palmy days of bigotry and superstition that it was an object of ambition to the noblemen of Spain and Portugal.

FAMILISTS. A sect that arose in Holland about the middle of the sixteenth century, and who taught that the essence of religion consisted in the feelings of divine love; hence they were otherwise called the '*Family of love*.' Their doctrines began to spread in England in 1571; and proceeding to blasphemous lengths, under the leader of the sect, Henry Nicholas, of Leyden, was denounced by proclamation; and the Familists' books ordered to be burnt in October, 1580. In the year 1604 they presented a petition to James I. to clear themselves from certain imputations laid against them. From this time their numbers diminished, but they were not extinct even as late as 1645.

FANATICS. The ancients primarily gave the name of 'fanatici' to those who uttered oracular announcements under the (supposed) inspiration of some divinity, whose *temples* they frequented. Thence the name was transferred to persons actuated by a frantic zeal in religion. To such persons the word is legitimately applied; but it is sometimes, incorrectly, used to stigmatize those who are only 'zealously affected in a good thing.' (Gal. iv. 18.)

FASTING, FASTS. Fasting is a natural expression of grief, repentance, or any anxious state of mind, as feasting is of joy. Hence the adoption of both, no doubt, as religious observances. Our Lord appears to recognise this as the origin of religious fasting in his reply to the Pharisees. (Matth. ix. 15.) From the same Scripture we may infer that its purpose under the Law was not *self-discipline*, but only an external sign of mourning.

It has, however, been practised for *self-discipline*, among Christians from primitive times; and by ascetics for *mortification and penance*. See ASCETIC, MORTIFICATION.

Being a positive ordinance, and not in itself a duty, if it

were intended that it should be binding on all Christians, we should expect to find in the New Testament some positive precept enjoining it. But there is none.

The word fasting in 1 Cor. vii. 5, which appears incidentally to recognise the duty, is generally admitted now to be no part of the genuine text in the original; and whatever interpretation may belong to Mark ix. 29, it is evident, from the passage in Matthew before referred to, (ix. 15,) that neither our Lord nor his disciples, whilst He was with them, fasted. Even, therefore, when its *object* is in accordance with Gospel precepts, it can claim no higher authority than that of an ecclesiastical rule, if enjoined by the Church; and of an exercise of Christian liberty, if adopted by the individual of himself.

In the reign of Queen Elizabeth there was a royal ordinance for fasting, not, however, so much with a religious view, as for the encouragement of the fisheries. Our Church has only so far recognised the custom, as to retain the fast days and prayers; but has prescribed no regulation of diet. Abstinence from food is not, therefore, the duty which it enjoins on its members; but whatever each finds to be best adapted for self-discipline, and most suitable under his circumstances for a repentant spirit. Mention is made of abstinence in the 'Collect for the First Sunday in Lent;' but it is not the abstaining from food or particular kinds of food, but such abstinence as shall subdue the flesh to the spirit, *i. e.*, the abstaining *habitually* from excess. We are not, however, the less bound to obey the call which our Church makes on us, by means of its seasons and services, to give heed to repentance and self-discipline, because it leaves each of us to prescribe the precise rule to himself. See ABSTINENCE. See also the Homilies on Fasting.

FATHER. A name given in the Holy Scriptures, to God, to describe His *relation* to Jesus Christ, who is called the Son. This term is used, in innumerable instances, by our Lord himself; and also in the writings of his Apostles, (Eph. ii. 18.) Some (among whom are the Arians) have contended for the superiority in nature of God the Father to God the Son, from the very force of the term 'Father,' as necessarily implying priority, which, they maintain, involves superiority; whilst the advocates of the opposite view, arguing from the total impression conveyed by the Scripture on this point, as well as from its

separate passages, believe that the word 'Father' imports merely the mysterious and ineffable *relation* which the First Person in the Godhead bears to the Second, (see Heb. i. 2,) so that, by 'this term when contrasted with the *Son*,' (as it almost always is by our Lord himself) 'appears generally to be meant the *unrevealed* God. In this view, (they say,) the declaration that the "Father" is "greater" than the Son, (John xiv. 28,) implies no personal superiority, but means only, that the portion of the divine dispensations which is not disclosed, is greater than what *was* revealed in Jesus.' The belief of the church of England is expressed in the 'Proper Preface,' for the 'Feast of Trinity' in the Communion Service; also, in the Athanasian Creed. (See SON OF GOD.) The word 'Father,' besides its common acceptation, is also used in the Scriptures for the *founder of a family*, or ancestor, however remote.

FATHERS. A term applied to certain *ancient* writers, who have preserved in their writings the traditions of the Church. Those who are supposed to have conversed with the Apostles are called the 'Apostolic Fathers.' There are some persons, who, though they acknowledge the Scriptures as the only rule of faith, yet appeal to the Fathers as the proper expositors of Scripture doctrine, and denounce as arrogant and presumptuous those who attempt to oppose their own private opinions to the sentiments of Christian antiquity. Their opponents ask, if Scripture be the only rule of faith, what right have we to insist on the reception, as an article of faith, of any doctrine which is not to be found plainly revealed in Scripture, or which is not deducible from Scripture by some process of reasoning which any ordinary Christian can follow? whatever points of revelation the Almighty designed to be received universally, we may be sure He has made universally accessible. They urge also, that this appeal to the Fathers is not only inconsistent with Scripture being the sole rule of faith, (for in this case it is not Scripture, but Scripture thus and thus interpreted,) but it is calculated to make everything in religion obscure, uncertain, and disputable; that we have to determine who are to be called Fathers, and then again (supposing certain individuals to have ability and leisure to read them all) we have to agree as to the interpretation of them, and then those who have not this ability are called on to do and believe what is essential to Christianity on report, *i. e.*, they must believe their pastors (if

they have ever read the Fathers) reporting to them, that certain ancient divines have reported such and such as the true exposition of Scripture, such and such to have been apostolical usages and institutions. The tendency of this procedure is (its opponents further think) to drive the doubting into confirmed infidelity, and to fill with doubts the most sincerely pious. Let the writings of the Fathers (say they) have their proper weight and proper place; as far as they appear honest, let them be acknowledged as competent witnesses; but when the Lord has been pleased to give a revelation of himself sufficient for salvation, let us not go beyond it, or make it vain by man's tradition.

FEASTS, or FESTIVALS. Certain days set apart by the Church, for the more particular remembrance of the prominent transactions connected with our Lord in his redemption of mankind, and also for the commemoration of the labours and sufferings of his Apostles. Some object to the observance of these feasts on the ground that such observance is contrary to the injunction of the Apostle Paul, (Col. ii. 16,) forgetting that in this passage the Apostle alludes exclusively to Jewish feasts: others object to all such festivals, as being Popish, forgetting that they have been observed from the earliest ages of the Church. If a Church has power to ordain rites and ceremonies which are not contrary to Scripture, she has the power to set apart certain days in commemoration of the most important events and persons connected with the first promulgation of the Gospel to sinners; and none but such are commemorated by the church of England.

FEAST OF ASSES. This was a ridiculous pageant exhibited in some of the Romish churches to commemorate 'the flight into Egypt.' A young woman, mounted on a donkey with a child in her arms, was led in procession to the church, and a sermon was preached, in which high compliments were paid to the animal that enabled the Virgin and child Jesus to escape from Herod.

FELLOWSHIP. A station of privilege and emolument enjoyed by one who is elected a member of any of those endowed societies, which in the universities of this realm, or elsewhere, are called colleges. The person so elected *shares* the benefits of the foundation, *in common* with the other members; and, from such participation, derives the name of Fellow; the

Latin name for which in the statutes of most colleges is 'Socius.'

FELLOWSHIP OF THE HOLY GHOST. An expression used by the Apostle Paul (2 Cor. xiii. 13 and Phil. ii. 1) to describe a participation, or *sharing in common* with other Christians, of the gifts and graces, which the Holy Spirit bestows. See COMMUNION.

FENCING THE TABLES. A part of the ministration of the Eucharist among the Presbyterians. It is simply a lecture from the minister pointing out the character of those who have and have not a right to come to the Lord's table.

FIFTH-MONARCHY-MEN. A set of fanatics in the time of Cromwell, who held that 'a fifth universal monarchy' would be established on earth under the personal reign of Jesus Christ, that no single person ought to rule mankind until his coming, but in the meantime that civil government should be provisionally administered by his saints.

FIVE POINTS. The five doctrines controverted between the Calvinists and Arminians; viz. predestination; extent of the atonement, and of the natural corruption of man; grace; free will; and final perseverance.

FILIATION (OF SON OF GOD.) The state of relationship in which the Second Person of the Godhead stands to the First, as the *Son* of the Father. See FATHER: and, SON OF GOD.

FINAL PERSEVERANCE. The doctrine which teaches that those who are truly converted by the Holy Spirit, shall never finally and totally fall from grace, but shall *hold on to the end*, and be saved. The advocates of this doctrine found their belief upon the decree of God, whereby He has predestinated the elect to grace and glory; inferring that therefore they shall certainly persevere; and arguing that their perseverance is a part of their election, for that God has decreed to keep such persons that they should not fall. Others, on the contrary, assert the possibility of the final apostasy of the Saints, on the authority of Heb. vi. 4., as well as of the many warnings against falling away which the Scriptures contain. The church of England, without pronouncing any opinion on this question, declares in the XVIth Article, that 'after we have received the Holy Ghost, we *may* depart from grace given, and fall into sin; and by the grace of God *may* rise again.' 'To our own safety our own sedulity is required,' is the senti-

ment of Hooker, in his sermon on 'The Certainty and Perpetuity of Faith in the Elect.' (q. v.)

FIRE-WORSHIPERS. Persian idolaters, who, kindled a *fire* and *worshipped* before it. 'The difference between the worship which Moses paid' before the burning-bush, 'and that of the idolatrous fire-worshippers, is a difference as to a matter of *fact*: in the one case, the manifestation of the Deity was real; in the other, an unauthorized and presumptuous fancy.'

FIRST FRUITS. These (i.) among the Hebrews were oblations of part of the earliest fruits of the harvest, consecrated to God in acknowledgment of his sovereignty. True Christians are, in this sense, called 'a kind of first-fruits of God's creatures, (James i. 18,) as being specially consecrated to Him.' (ii.) The communications of God's grace on earth, as an *earnest* of future glory, are also so called, (Rom. viii. 23,) and for the same reason the resurrection of Christ, as 'the *pledge* of the future resurrection of the just.' (1 Cor. iv. 20.) (iii.) In an ecclesiastical sense, this term is applied to the *first year's produce* of benefices, which the Pope demanded of foreigners to whom he gave benefices of the church of England. Henry VIII. rescued this payment from the Pope, but annexed it to the Crown. Queen Anne, however, gave them back to the Church, for the augmentation of small livings. See **ANNATES**.

FLAGELLANTS. A fanatical sect of the thirteenth century, who went through town and country *beating* themselves with *whips* as penance for their sins, but being soon guilty of great disorders, they were suppressed.

FLAGON. A large vessel or tankard for holding the wine to be used at the Holy Communion.

FLAME. The supernatural sign of the Divine Presence. (Gen. iii. 24; xv. 17; Exod. iii. 2; xix. 18; 2 Chron. v. 13; Acts ii. 3.) Such, too, in all probability, was the appearance at the descent of the Holy Ghost at our Lord's baptism, because as the Spirit of God cannot be literally an object of sight, so also, the 'sign of his presence, which John the Baptist was told he should see,' could have been none other than 'the *known* and established symbol of a supernatural flame.

FLESH. This term is frequently used in Scripture to designate the moral pravity of human nature, and the evils

arising from indulgence of the animal propensities, until the affections are purified and renewed by the Spirit of God.

FLESH AND BLOOD. An expression employed by our Lord to denote (after an oriental figure) 'His Spirit,' *represented by his Flesh and Blood*, as these again are by the sacramental Bread and Wine. See **EUCCHARIST**.

FLOCK. The correlative term to 'Pastor.' The way in which this term, or the language which implies it, invariably occurs in Scripture, (1 Pet. v. 2; John xxi. 15,) points out to the people that they are not properly the Minister's flock, (which would exalt him into the mediator between them and God,) but Christ's.

FLOWERS. The practice of decorating churches with flowers is very common in the Romish, and some of the Protestant churches of the continent; and exists in various parts of England. It probably arose out of a desire to 'honour the Lord with the first-fruits' of nature's most beautiful productions; and may, therefore, be retained, among things in themselves indifferent.

FOLLOWERS. Some are incorrectly called 'followers' of any teacher who maintain the *same* sentiments, or adopt the *same* practices, as he does, without avowing that these have been derived from him, and originated with him. They only can properly be so designated, who *pursue* the system whether of doctrine or action, of another, *out of deference to his authority*. All others, though they may walk in the same track with any 'teacher' from their own judgment that it is a right path, yet cannot be said to 'follow' any man as their guide. See **DISCIPLES**.

FONT. The vase or basin containing the water with which persons are baptized, so called, because baptism, at the beginning of Christianity, was performed in springs or *fountains*. Fonts were at the first built near the church, then in the church-porch, and afterwards placed in the church itself, but still keeping the lower end, to intimate that baptism is the entrance into the mystical Church. In the primitive times, they were large and capacious, on account of the custom of immersion at baptism, but immersion being now generally discontinued, they are made small so as to hold sufficient for sprinkling. It is a matter of some curiosity that the institutions of Calvin directed affusion, and on the return of the

English exiles after the persecution of Mary, many of them brought back a strong desire for this mode of administration: afterwards, when the puritanical party prevailed in the great civil war, the mode by affusion was declared not only lawful, but sufficient and most expedient, and it was ordered that baptism should not be administered 'in the places where Fonts, in the time of popery, were unfitly and superstitiously placed;' accordingly, they changed the font into a basin, 'which being brought to the Minister in his reading-desk, and the child being held below him, he dipped in his fingers, and so took up water enough to let a drop or two fall on the child's face.' Fonts have since been restored in almost all churches.

FOOD, SPIRITUAL. An expression found in two places in the 'Order for the Holy Communion,' to signify the *sustenance* which the *soul* receives from the sacrifice of the flesh and blood, that is, the offering up of the life of the Son of man, ('for the blood,' says Moses, 'is the life,') to atone for the sins of the world, and to redeem us from everlasting death. Some have maintained from those words of our Lord, 'This is my body,' that the literal, material flesh and blood of Christ, are, in some sense, received in the Communion: whilst others see clearly that the church of England, at least, has taken special pains to guard against and exclude such a notion, both in the above passages and by the language of the XXVIIIth Article of Religion. The opponents of the 'material' view, contend also, that literal flesh and blood 'cannot be *spiritually* received,' or 'refresh the *soul*.' See TRANSUBSTANTIATION.

FOOD. Christianity, as taught in the Christian Scriptures, (see 1 Cor. viii. 4, 8., &c.,) differs from most other systems in laying no restriction on articles of food. But in this the Greek and Latin churches have gone beyond the written injunctions of the Gospel, and framed laws unauthorized by scriptural warrant.

FORGIVENESS OF SINS. The *pardon* which God, for Christ's sake, bestows upon penitent *offenders* against His Law. The 'forgiveness of sins' is one of the Articles of the (so-called) Apostles' Creed, as well as of the Nicene, being in the latter creed connected with baptism ('I acknowledge one baptism for the remission of sins,') according to Peter's words, Acts ii. 38. Some have imagined that 'the forgiveness of sins' is *conveyed* to the penitent by the act of the priest pronouncing

the absolution, making him the sole ordinary channel through which remission is to be obtained. Those who hold a different view of this matter, maintain that a sin against God can only be pronounced *forgiven by* God, on the condition He prescribes, of repentance; and that, of this, no *man* can infallibly judge. They, therefore, disallow any such mediatorial function in the clergyman as the other view supposes, and regard him as the Minister of the Church, declaring to her members *God's* (conditional) 'forgiveness of sins.' See Bp. Pearson on the Creed. Art. 'Forgiveness of Sins.'

FORMS OF PRAYER. It has been a matter of controversy amongst divines, whether Forms of Prayer ought to be used in congregations, or whether extemporary prayers are not to be preferred. Several arguments have been used in favour of precomposed forms—that they are not contrary to Scripture—that they were used in the primitive church—that they are likely to be more judiciously framed than extemporary compositions:—but far more weight than all of them together, has the one obvious and simple reason, that our Lord's especial blessing and favourable reception of petitions, is bestowed on those, who, assembling in his name, shall 'agree' touching what they shall ask in his name. Now this surely implies the exclusive use of precomposed prayers in a congregation; since it plainly seems an impossibility for uninspired men to agree together in a prayer offered up by one of them if they do not know, at least the substance of the prayer, before they hear him utter the words. In their private devotions let individuals address their 'Father who seeth in secret,' in any expressions (that are but intelligible to themselves) which occur at the moment. But congregational prayer, common supplication, joint worship is a very different thing. And accordingly our Lord supplies to his disciples no form of words for solitary devotion, but does teach them a form evidently designed for joint worship. The contrast is most remarkable, '*Thou, when thou prayest, enter into thy closet,*' &c.: '*when ye pray, say, Our Father,*' &c. Our Lord, by teaching this form, (and which he delivered on two distinct occasions in nearly the same words: Matt. vi. 9 and Luke xi. 1, 2:) gave the strongest possible sanction to the use of precomposed prayers for congregational worship. The church of England evidently does not recognise extemporaneous prayer in the con-

gregation : it is contrary to the whole spirit of her regulations. In fact the very title '*Common-prayer*' implies a precomposed and known *form* : especially as '*uniformity*' in the various congregations is one of the objects aimed at. For it must be generally impossible that the whole congregation should *join* in a prayer they never had heard before, the instant it is uttered ; and totally impossible many distinct congregations should all be uniformly employing the *same* extemporaneous prayer. She has provided Forms, not only for ordinary use, but for every extraordinary occasion that seemed likely to arise ; which Forms the Act of Uniformity obliges all Ministers to use.

Some Occasional Forms have been appended to the Book of Common Prayer, concerning the use of which there has been much controversy. Some argue that since the Act of Uniformity expressly provides, 'that in all those prayers, litanies, and collects, which do, in any way, relate to the king, queen, or royal progeny, the names or titles be altered and changed from time to time, and fitted to the then present occasion, according to the direction of lawful authority ;' according to all rules of interpretation, especially according to the maxim, that '*an exception proves a rule*,' the express mention (in this clause) of the lawful authority (*i. e.* the king in council) being authorized to alter, from time to time, the names of the royal family, proves that they have no authority to make any further alteration, and therefore makes these Occasional Forms illegal. Others, as the Forms themselves are perpetuated in our Prayer Books, on the authority of the Rubric after the Nicene Creed, which directs the proclamation in the church, not only of '*what is prescribed in the rules of the Book of Common Prayer*, but also of what is '*enjoined by the king*,' (or queen,) contend that the (so-called) State-Services are expressly implied in this latter expression ; for that they are enjoined, or (more correctly,) commanded, to be used, by the Order in Council issued by her Majesty, on her accession to the throne. They therefore think that these Services are enjoined by lawful authority, and ought to be used by all who recognise the obligation of the oath of allegiance. For accurate information concerning the history and alterations of the Occasional Forms, see a publication by the Rev. T. Lathbury.

FORMULARIES. Under this name are included the Liturgies, Articles, Rubrics, Creeds, &c., adopted by any par-

ticular Church. In the interpretation of formularies there are some distinctions perpetually overlooked: some most important principles of interpretation but little attended to. For instance, sometimes the *private opinions* of the framers of formularies confessedly go beyond them; now these *private opinions* are sometimes appealed to as a proof, that the formularies ought to be understood in that extended sense; whereas they prove the direct *contrary*. (See Abp. Whately's 'Kingdom of Christ,' sec. 24.) If, indeed, the writings of these framers contain indications of the *design* with which they were framed, this ought to be considered. For instance, Articles, &c., framed manifestly on purpose to exclude certain Romish doctrines, as being so utterly unscriptural as to justify and enforce that separation from Rome which the Reformers deliberately resolved on, ought not to be interpreted so as to be consistent with these doctrines; not, however, because this would have been at variance with the *private opinions* of each Reformer separately, but, because it would be at variance with their deliberate *public* declaration as a *Body*.

Again, there is a distinction to be observed between the interpretation, (i.) of anything put forth by an *individual* for the purpose of instructing others, or explaining his own views; and (ii.) of anything emanating from an *assembly*, the members of which could not be expected exactly to agree, not only in every shade of opinion, and the relative importance also of every point, but also in the degree of concession to be made to those before whom their declarations were to be put: *c. g.* an individual (unless a blunderer) will never make one part of his statement so far neutralize the other, that the whole effects no object which might not have been equally well obtained by omitting the whole: yet some public declarations drawn up by assemblies of sensible men, may be expected to be such: the XVIIth 'Article,' for instance, is by many considered to contain nothing which might not have been attained by omitting it. In any such case it may have been, that a strong majority think it will be requisite to say something on the point; many may think that so and so ought to be said; and many others may object to this, unless some qualification be added, such as nearly to neutralize it. These principles of interpretation are incalculably important, and should be constantly remembered.

FRANCISCANS. An order of friars founded in 1209 by

St. Francis of Assisi, who having led a dissolute life, was reclaimed by a fit of sickness, and fell into an extreme of false devotion. He enjoined absolute poverty on his followers, but the severity of this rule was subsequently relaxed, and this led to a schism in the order, which long agitated the Romish church.

FRATERNITY. Societies bearing this name are common in the Romish church; they are professedly formed for mutual improvement, but are chiefly employed to ensure a regular attendance on the ordinances of the church, and the performance of certain devotional, or rather superstitious practices.

FRAUDS, PIOUS. *Artifices* and falsehoods made use of in propagating what is believed to be useful to the cause of *religion*. They are of the offspring of sincerity and insincerity; of religious zeal combined with a defective morality; of conscientiousness in respect of the end, and unscrupulous dishonesty as to the means: without the one of these ingredients, there could be no fraud; without the other, it could in no sense be termed a pious fraud. These frauds have been more particularly practised in the church of Rome. But Protestants, in their abhorrence of the frauds that have been so often employed in support of that corrupt system, are prone to forget, or at least not sufficiently to consider, that it is not the corruptness of the system that makes the frauds detestable, and that their separation from the church of Rome does not place them in a situation which exempts them from all danger of falling into corruptions; among the rest, into the justification of pious frauds, substantially similar to those with which that Church is so justly reproached. See Abp. Whately's 'Errors of Romanism.'

FREE-THINKERS. A name adopted by sceptics to express the *liberty* which they claim and exercise, to think (or doubt) as they please upon all subjects, especially those connected with religion. The *term* originated in the eighteenth century, though 'Free-thinking' had earlier appeared in England. In 1718, a weekly paper, entitled, 'The Free-thinker,' was published; and in France and Germany a corresponding spirit extensively prevailed.

FREE-WILL. The doctrine of the church of England with respect to the freedom of the will is stated in the Xth Article. When, however, insisting upon the necessity of a

preventing grace, we must not suppose that there is no such thing as a notion of right and wrong implanted by the Creator in the human mind. This sense, (until depraved by a long course of wickedness) though it be insufficient to sustain great exertion in the performance of duty, or to resist temptation to do wrong; yet, where their own conduct is concerned, and generally in their judgment of others, inclines men to approve of what is morally right, and disinclines them to regard moral good and evil with total indifference. (Rom. ii. 14.)

FRIAR. This term (from *frater*, brother,) may have been originally synonymous with monk, but in modern use is applied only to persons in Holy Orders of some degree or other. When Friar and Priest are opposed to each other, the latter means a secular clergyman, and the former a regular.

FRIENDS, SOCIETY OF. A body of Christians commonly called Quakers, formed in England about the middle of the seventeenth century. They protest against all *religious* ministration for hire, meaning by 'hired' ministers such as are in fact *unhired*, viz., maintained by *endowments*, instead of the wages our Lord authorizes his preachers, in default of endowments, to receive: 'The labourer is worthy of his *hire*.' Thus Paul (2 Cor. xi. 8,) 'taking wages;' &c. They protest also against war and violence of every kind, even in self-defence; and against any outward act of worship not directly suggested by the Holy Spirit from within. They hold 'compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, observations of days and times, to be incompatible with the simplicity and sincerity of a Christian life; and they condemn public diversions, gaming, and other vain amusements,' without, however, specifying those which are liable to the imputation of vanity. The Society is now more distinguished by peculiarities than by plainness of dress and speech; they maintain a very strict system of discipline, the conduct of every member being subject to scrutiny at monthly, quarterly, and annual meetings.

FULNESS (of the Godhead.) It is probable that this expression, as applied to Christ, (Col. i. 19; ii. 9,) contains an allusion to the theories of some speculators, who taught that there were 'certain distinct beings,' (*Æons* as they called them,) 'who were successive emanations from the Supreme Being himself,' to whom they gave the title of 'the Fulness.' They

pretended that one of these had assumed human nature in Jesus Christ. It was probably in designed contradiction to this, that the Apostle asserts the indwelling in Jesus of 'all the Fulness of the Godhead.'

FUNCTIONARIES. Persons who are *appointed* to discharge any *office*. Thus the clergy are 'functionaries' of the particular Church of which they are members, to fulfil an '*office and administration in the same,*' (Ordination Service;) in that capacity deriving their station and power from Christ, by virtue of the sanction given by Him to Christian communities. Thus the authority of those officers comes direct from the Society so constituted, in whose name and behalf they act, as its representatives, just to that extent to which it has empowered and directed them to act. In conformity with these views, each person about to be ordained as Priest is asked whether he thinks, he is 'truly called,' both, 'according to the will of *Christ*, and the order of this *Church of England.*' See **OFFICE**.

FUNERAL SERMON. A discourse delivered as a panegyric upon a deceased member of the Church. Sermons of this character are now less frequent than in the last century.

FUNERAL SERVICE. This service seems to have been, principally designed as a testimony of the belief of the Church in the 'Resurrection of the body.' Our Church, in this respect, a contrast to the kirk of Scotland, in which no rites are performed at the burial of the dead. It deserves to be noticed, that neither in the service for the 'Burial of the dead,' nor elsewhere, does our Church countenance the notion that departed souls can be benefited, or in any way affected, by the prayers of the living. In the prayer for the 'Church Militant,' we pray that we may '*follow the example* of those who are departed in the true faith and fear of God's name.' See **BURIAL**.

FUTURE STATE. The condition of human creatures which is to follow the present life.

GABRIEL. This archangel was sent by God to explain his visions to Daniel; to announce the coming of John the Baptist to his father Zacharias; and to declare the miraculous conception to the Virgin Mary. On this account the name of Gabriel societies have been given to many voluntary associations for mutual improvement in Christian doctrine and practice.

GALATIANS. A people of Gaulish descent, planted by conquest in Asia, among whom the Apostle Paul established a Christian church, to which he afterwards addressed the Epistle which bears their name. Its design is to assert Paul's Apostolical character and authority, and the doctrine of justification by faith only; and to expose the error 'that Christians are bound to observe the ceremonial law.'

GALILEANS. This name is generally given to a Jewish sect which was founded by Judas of Gaulon in Palestine, some years after the birth of our Saviour. They were chiefly remarkable for their resistance to the authority of the Romans, submission to whose yoke they believed to be criminal. The enemies of the Christians endeavoured to identify them with this obnoxious sect, and it was for this reason that they sought to entrap our Lord into a declaration against the legality of tribute.

GALLICAN CHURCH. The *Church of France* under the government of its respective bishops and pastors. This church always enjoyed certain franchises and immunities, not as grants from popes; but as derived to her from her first original, and never relinquished. The Gallican Church does not receive, without distinction, all the canons and all the decretal epistles, but keeps principally to that ancient collection called '*Corpus Canonicum*,' which, in the year 860, under the pontificate of Nicholas I., the French bishops declared to be the only canon law they were obliged to acknowledge. In 1801, when the Romish religion was restored in France, the Gallican Church was placed under the control of government, by an arrangement (called a '*Concordat*') between the Pope (Pius VII.) and the secular powers. This compact was abolished in 1817, and a new one entered into between the same pope and Louis XVIII.

GENEALOGY. A *list of the ancestors* of any person. Such an account of their families, the Jewish priests were obliged to produce, before they were admitted to exercise their function: a fact which will explain the introduction of the genealogy of Jesus Christ, by two of the evangelists. In reading these genealogies, it should be remembered, that the Messiah was restricted, by divine appointment to the *posterity* of Abraham, to the *family* of David, and to the period of the existence of the *second* temple: accordingly, Matthew satisfied

the Jews of the descent of Christ *legally* from David; while Luke convinced the Gentiles, both that Christ *really* descended from David and Abraham, and also in the direct line of Seth from Adam himself, the root of the whole race.

GENERATION. This term properly signifies a *single gradation* in the scale of *descent*; (Gen. xv. 16;) but it is also used by our translators, in the sense of *genealogy*, as in Matth. i. 1, where the words rendered '*The book of the generation,*' more properly denote, '*register of descent;*' and must be restricted in the mind of the reader to that account of our Lord's ancestors which is contained in the former part of the chapter.

GENESIS. The first book of the Bible; it derives its appellation from the title it bears in the Greek Septuagint version, which signifies the Book of the Generation or Production, because it commences with the history of the generation or production of all things.

GENTILE. The name by which the Jews call all other *nations*, ('*gentes,*') but themselves. To themselves they gave the name of *λαός*, the people (of God.) 'That the Gentiles should be fellow-heirs,' that God would 'break down the wall of partition, putting no difference between them and the Jews,' this mystery was the wonder of the believers, and the stumbling-block to the unbelievers, among the Jews. When the prodigal son, (that is, the Gentiles,) was received with joy and feasting by his father, his brother 'was angry and would not come' in: 'when the labourers who had been called at the eleventh hour (the Gentiles again) received equal payment, the others murmured to find them made equal to themselves.'

GENUFLEXION. The act of *bending the knee* in prayer or adoration. While our church gives many directions in her Rubrics as to the proper times of kneeling in *prayer*, she is so far from giving any countenance to '*adoration,*' as it might (possibly) be addressed to any other object than the Hearer of prayer, that she studiously warns her members, in the last Rubric of the Communion Service, that, by the prescribed posture of kneeling at the receiving the symbols, '*no adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood.*'

GHOST. From the German word *Geist*, (Anglo-Saxon, *Gast*;) which means *spirit*. To '*give up the ghost,*' is a phrase

frequent in Scripture, for 'to yield up the spirit,' to God who gave it. The expressions 'ghostly enemy,' and 'ghostly counsel,' are found in the Catechism and in the Communion-Service, signifying the one, our spiritual enemy Satan; the other, spiritual advice preparatory to partaking of the Eucharist. See HOLY GHOST.

GIFT OF TONGUES. A most remarkable miracle wrought upon the day of Pentecost, when there was communicated to the Apostles and disciples of our Lord the power of speaking a variety of languages: this gift was necessary to qualify the Apostles for the execution of their commission 'to preach the Gospel to every creature.' This, like other miraculous gifts, was conferred through imposition of hands of Apostles, (except in the case of Cornelius, &c.,) and consequently generally supposed to have come to an end after their decease, and the decease of those gifted through them.

GIRDLE. A band to tie round the loins, used by the Orientals. A part of it served as a purse: (Matth. x. 9:) it also contained the inkhorn. (Ezek. ix. 2.) To 'gird up the loins of the mind,' (1 Pet. i. 13,) is a figure to describe vigorous preparation for Christian duty.

GLEBE. The *soil* ('gleba,' clod,) meadow, or pasture, belonging to a Parsonage besides the tithes. Glebe-house is the common designation, in Ireland, of Parsonage.

GLORIA IN EXCELSIS. *Gloria in Excelsis* is the name given in the Roman Missal to the hymn beginning with '*Glory be to God on high*,' used in the church of England after Communion. The former part is the hymn sung by the angels at our Saviour's nativity; the latter part is ascribed to Telesephorus about the year of Christ 139. The whole hymn, with very little difference, is to be found in the Apostolic Constitutions, and was ordered to be used in the church service by the Fourth Council of Toledo, about a thousand years ago. In the Roman Missal it stands at the beginning of the Office for the Communion, as it does also in the first Common Prayer of King Edward VI., where it immediately follows the Collect for Purity.

GLORIA PATRI. One of the primitive doxologies of the Church. At first, almost all the Fathers had their own doxologies, which they expressed, as they had occasion, in their own phrases and terms, ascribing 'Glory and honour, &c.' sometimes,

to the Father only, sometimes, only to the Son, &c., sometimes to the Father through the Son, &c. When the Arians began to wrest some of these general expressions to support their peculiar opinions, the doxology 'Glory be to the Father and to the Son and to the Holy Ghost,' became the standing form of the Church; the Western Church soon afterwards added the words, 'As it was in the beginning, &c.,' to oppose still more the doctrine of the Arians.

GLORY OF THE LORD. A name often given in Scripture, to the supernatural *flame*, through the means of the visible appearance of which God was pleased to reveal Himself, and to hold communication with man. See **FLAME**.

GLOSS. A comment, whereby the sense of any passage is given, as if in another *tongue*. (γλῶσσα.)

GNOSTICS. This name, 'comprising several sects, or subdivisions of a sect, was applied, (originally, it is probable, by themselves,) to certain ancient corrupters of Christianity, from their pretensions to superior *knowledge* (γνώσις, 1 Cor. viii. 1,) above other Christians. Some of them appear to have both taught and practised the vilest Antinomian doctrines: but 'an arrogant explanation of divine mysteries,' with the assumption 'that these their explanations contained the true *knowledge of the Gospel*,—this character, from which their name was derived, seems to have been common to them all.'

GOD. The name of the Supreme Being, probably derived from the German, *Gut*, *good*. (Mark x. 18.)

This word taken to signify 'an object of religious veneration,' may be applied *universally* to the true God, and to the pretended deities of the heathen. And accordingly, Θεὸς and Deus were employed by the promulgators of the Gospel, when calling on the heathen to transfer their *worship* from their idols to Jehovah. But the word 'God' has come to signify, at least in modern times, the Maker and Ruler of the world. It is not meant merely that we believe this as a *fact*; but that it is moreover connoted [or implied] in the very meaning we attach to the *word*. And this is a distinction which should always be carefully attended to. The word 'Mahometan' is used in the same sense by all men; it means nothing more or less than a believer in Mahomet; though the Christian regards Mahomet as having been, in fact, an impostor, and the Mahometans as a true prophet: but neither of these is implied

[or connoted] by the word 'Mahometan.' In the present case on the contrary, the word 'God,' as most commonly employed by us in the present day, does imply what has been above stated, as is evident from this; that any one who should deny that there *exists* any such Being as a Maker and Governor of the world, would be considered by Christians not only as in error, but as an *Atheist*, as holding that there is *no* God. And this, not the less, though he should admit the existence of some Being, Superior to Man; such as the fairies, demons, nixes, &c., which are still feared by the vulgar in almost all parts of Christendom; the genii of the Eastern nations; and the gods and goddesses of the ancient heathens; which were all of this description. None of them was accounted the 'Creator;' and the births of most of them are recorded in their Mythology. And altogether the notions entertained of them seem to have been very nearly the same as the vulgar superstitions still prevailing in most parts of Europe relative to the fairies, &c.: these being, doubtless, no other than the ancient heathen deities of those parts, the belief in their existence and dread of their power, having survived the introduction of Christianity, though the title of 'Gods' has been dropped; as well as the words 'sacrifice,' and 'worship,' in reference to the offerings, invocations, and other tokens of reverence with which they are still in several places honoured.

It appears, therefore, that, as the ancient heathens, it is well known, denounced the early Christians as Atheists, for condemning the heathen deities, so, they may be considered as being, in the Christian sense of the word, themselves Atheists; (as indeed they are called in Ephes. ii. 12;) and that, consequently, the word 'God,' in the Christian sense and in the heathen, must be regarded as having two meanings.

Wide, therefore, of the truth is the notion conveyed in Pope's 'Universal Prayer;' the Pantheism, as it is called, of the ancient heathen philosophers and the Brahmins of the present day, who applied the word God to a supposed soul of the universe:

'Mens agitat molem, et toto se corpore miscet.'

a spirit pervading all things, (but not an *agent* or a *person*,) and of which the souls of man and brutes are portions. In the book of Revelation, "Jehovah, the self-existent and all perfect Being with the world which He created, and which He is

ever ruling, alone meets our view. Though intimately present with all his works, He is yet entirely distinct from them. In Him we live and move and have our being. He is infinitely nigh to us, and He is intimately present with us while we remain infinitely distant from his all-perfect and incommunicable essence."

The Scriptures describe God (though *manifested* in a three-fold relation to man) as One,—one, not figuratively, but literally and numerically,—the 'God whom no man hath seen at any time, but whom the only begotten Son, who is in the bosom of the Father, hath declared,' (John i.) the 'God who was in Christ, reconciling the world unto Himself. (2 Cor. v.) See 1st Art. of Relig.

GOD-FATHER, GOD-MOTHER. The names for the *male and female sponsor*. The church of England requires for every male child, that is to be baptized, two godfathers and one godmother, and for every female, one godfather and two godmothers. See SPONSORS.

GOLDEN NUMBER. The number by which the age of the moon, and, therefore, the time of Easter, is determined. Easter-day being the first Sunday after the full moon which happens upon or next after the 21st of March; to determine the time of Easter, it is only necessary to find out the precise time of the above full moon. Now, it having been observed that, at the end of nineteen years, the moon returns to have her changes on the same days of the solar year, and of the month, whereon they happened nineteen years before,—it followed that, by the use of a cycle consisting of nineteen numbers, the various changes of the moon for every year might be found out without the help of astronomical tables. The numbers of this Cycle, from their great usefulness, were usually written on the calendar in letters of gold: hence the name 'Golden' Number.

GOOD FRIDAY. The day set apart by the Christian Church in memory of the sufferings and death of Jesus Christ: it is called by way of eminence *good*, because of the unspeakable good things purchased for us by the Saviour's death. Among the Saxons it was called Long Friday, but for what reasons does not appear.

GOOD WORKS. The doctrine of the church of England with respect to good works is stated in the XIIth Article. It

is most true, and a truth of great importance, that 'good works'—*external actions* of any kind—so far from having any claim to be considered as meritorious, are not, properly, to be regarded as even intrinsically virtuous. It is true also that even the best moral dispositions and habits can claim no reward as a matter of right, at the hands of Him 'from whom cometh every good and perfect gift.' But if any one, while he dwells continually, and very strongly, (as we certainly ought to do,) on justification by faith, and on the total impossibility of our being able to merit and earn, either wholly or in part, eternal happiness, by any good works of our own, shows a disproportionate inattention with respect to the practical 'fruits of the Spirit;' a very great danger will result, that while men admit, in theory, the obligations of virtue, they will not comply, practically, with the Apostle's direction to 'be careful to maintain good works;' and that thus, whilst anxiously watchful against seeking salvation by good works, they will not be at all watchful against seeking salvation without good works.

GOSPEL. This word, 'conformably to its etymological meaning of *Good-tidings*, is used to signify,—(i.) The *welcome intelligence* of salvation to man, as preached by our Lord and his followers. (ii.) It was afterwards transitively applied to each of the four *histories of our Lord's life*, published by those who are' therefore called 'Evangelists,' writers of the history of the Gospel (*εὐαγγέλιον*.) (iii.) 'The term is often used to express collectively the Gospel-doctrines; and, "preaching the Gospel," is accordingly often used, to include not only the "proclaiming" of the good-tidings, but the "teaching" men how to avail themselves of the offer of salvation.' This ambiguity has led some to suppose that Gospel-truth is to be found exclusively, or chiefly in the 'Gospels,' to the neglect of the other Sacred writings; and others, to conclude that the discourses of our Lord and the Apostolic Epistles must exactly coincide; and that in case of any apparent difference, the former must be the standard, and the latter must be taken to bear no other sense than what is implied by the other. Whereas, it is very conceivable, that though both might be, in a certain sense, 'good-tidings,' yet one may contain a much more full development of the Christian scheme than the other.

GOSPELLERS. A term of reproach, though really an honourable epithet, applied by the Romanists to those who

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advocate the circulation of the Scriptures. It was first given to the followers of Wickliffe, when that eminent reformer translated the New Testament.

GOSSIP. From 'God' and 'sib,' (a Saxon word, signifying 'kindred.') A name given to Sponsors, as bearing a spiritual relationship to the children for whom they stand.

GOTHIC ARCHITECTURE. A method of *building* introduced by the *Goths*, when they had entirely over-run the Roman empire, on the decline of the architectural art among the latter people.

GOVERNMENT OF THE CHURCH. No form of government, or of worship, being prescribed in Scripture for the Christian Church, some have concluded that all forms are alike indifferent. In the church of England, we find three Orders existing; and functions exercised, respectively, by each. 'We find these matters so established, and tracing them further and further back, we still find evidence of them, without any coincident marks of human innovation. Tried by the touch-stone of Scripture, they are found to be, at least, not inconsistent with its records; and therefore,' (the advocates of our own system think,) 'it would be a wanton and dangerous exercise of the Church's discretionary power to annul them. This' (they consider) 'was the spirit of the Reformation in England, and' that 'on this principle it has taught us, Thus far shalt thou go, and no further.'

GOVERNMENT OF THE HEBREWS. When God selected the family of Abraham to preserve and transmit the true religion He reserved to himself the supreme government of the future nation, and when He brought them from their bondage in Egypt to the Promised Land, He declared that Canaan was to be the kingdom of Jehovah, and the Hebrews solely its hereditary occupants. Thus Theocracy existed independent of all changes of civil government, for God selected the kings and changed the dynasties of Israel, as each successive race sunk into the corruptions of idolatry. On the return of the Jews from the Babylonish captivity, the Jews were not restored to their national independence, but were tributary to the Persians, and subsequently to the Greeks, Syrians, and Romans; they, however, enjoyed their civil and religious liberties, the internal administration being usually confided to the High Priests. The chief power was, however, usurped by

Herod, about the time of Christ's birth; and this 'departure of the sceptre from Judah' was a sign 'that the fulness of the time was come' for the advent of the Messiah, according to the prediction of the patriarch Jacob. (Gen. xlix. 10.)

GRACE. A term of frequent occurrence, and varied use in the Scriptures; but always containing the fundamental sense of God's *free favour*, as characterizing, (i.) the Gospel generally, in contradistinction from the Law, (John i. 17); or (ii.) the *freedom of the gift* of Christ, in respect of the Bestower, (Rom. xi. 6); or the persons on whom it is bestowed. (Rom. iii. 24.) In the theological sense of the word, it means the communication of God's spiritual assistance to man, and imports that it is given to us *freely*, (i. e., gratuitously,) and as an undeserved favour.

Grace has been distinguished into *preventing*, (an old English word, derived from the Latin *prævenio*, and meaning to go before, to anticipate,) and *co-operating* grace, in reference to the question, whether divine aid is necessary to enable us to turn to God in the first instance, as well as to do his will afterwards. (See Article X.) Both these kinds of grace are referred to in the collects for Easter-day, and for the Seventeenth Sunday after Trinity; and in the prayer, 'Prevent us,' &c., after the Communion Service. It has been a question among Christians also, whether grace is irresistible.

GRACE AT MEALS. A short prayer expressive of *thanks* to God for the *food* He has provided. The propriety of such an act is evident both from the Scriptural injunction, (1 Cor. x. 31,) and from the example of our Lord. (Mark viii. 6, 7.)

GRADUAL. From *gradus*, a step. The name for a selection of Anthems or verses (in use before the Reformation), which were sometimes chanted upon the steps of the pulpit.

GRADUATE. One who has obtained a *degree* in an University: the name is usually given to those who have obtained merely the lowest degree, that of A.B.

GREEK CHURCH. The schism between the Greek and Latin churches, for which the jealousies between the Pope of Rome and the Patriarch of Constantinople had prepared the way, may be properly dated from the issuing of the edict called *Henoticon*, by the Emperor Zeno, A.D. 482. Angry controversies continued to agitate both the churches, and mutual

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recriminations were exchanged for nearly four centuries, until at length Photius, patriarch of Constantinople, was solemnly excommunicated by the Romish court, A.D. 863. Photius retorted by accusing the Latins of having made an unscriptural addition to the creed respecting the procession of the Holy Ghost, and altering many orthodox usages by forbidding priests to marry, repeating the chrism, and making Saturday a fast. Michael Cerularius, the successor of Photius, A.D. 1053, added to these charges, as further proofs of Latin heresy, the use of unleavened bread in the sacrament, the permission given to eat blood and the flesh of animals killed by strangulation, and the general immorality of the Latin clergy. Mutual excommunications were fulminated, and since that time all efforts to reconcile the two churches have been ineffectual.

Like the Romanists, the Greeks recognize two sources of doctrine, the Bible and Tradition, meaning by the latter, the articles of faith approved by the Greek Fathers, particularly John of Damascus. They recognise seven sacraments, but permit the clergy to marry; but they forbid persons in holy orders to contract a second marriage. They reject the doctrine of purgatory, works of supererogation, and the validity of indulgence and dispensations; but they surpass even the Latins in the invocation of saints. Their ritual consists almost entirely of outward forms, preaching being generally discouraged. All their convents have adopted the rule of St. Basil, (*q. v.*) In Russia the emperor is regarded as the head of the church on earth, but in Turkey and Western Asia, that office is attributed to the patriarch of Constantinople.

GREGORIAN CHANT. The collection of Chants compiled by Pope Gregory the Great, about A.D. 600; they form the basis of our Cathedral music, and are supposed to be of great antiquity.

GREY FRIARS. One of the mendicant orders, otherwise called Franciscans, Minorites, or Tertiary Friars. The name was probably given them from the colour of their dress. See **FRIARS** and **MENDICANT ORDERS.**

GUARDIAN OF THE SPIRITUALITIES. The person or persons in whom is vested the ecclesiastical jurisdiction of a Diocese upon the death or translation of the Bishop; or in cases of infirmity of the Incumbent or Bishop.

GUNPOWDER PLOT. In the church of England the

5th of November is set apart to commemorate the discovery of a plot formed by some violent Romanists to destroy King James I., and the members of both Houses of Parliament, by blowing up the building in which they were assembled with gunpowder. On the same day thanksgivings are offered for the safe arrival of King William III., to deliver the English church and nation from the dangers with which both were menaced by the arbitrary conduct of James II. On the question of the authority for the continued use of this and the other Occasional Forms, see FORMULARIES.

HABADIM. A sect among the Jews similar to the Christian Society of Friends. They reject all outward forms, and assert that contemplative worship is most acceptable to the Deity.

HABITATION. The Church, that is, the collective Body of Christians, is called 'an habitation of God through the Spirit,' (Eph. ii. 22,) because the Holy Ghost *dwells* in their hearts; so that, together, they make up the Temple of God. See TEMPLE.

HADES. A Greek word, signifying the invisible world, and identical with the primary sense of the English 'Hell,' which did not originally signify the place of torment, but (from *Hela*, 'to conceal,') the abode of spirits after death. The corresponding Hebrew word, Sheól, (from *Shaal*, 'to seek,') includes in its signification, the grave as the invisible residence of the body, and the world of spirits as the invisible abode of the soul, but it is sometimes limited to one and sometimes to the other, as is generally apparent from the context. See HELL.

HAGIOGRAPHIA. A name given to the third division of the Old Testament, according to the Jewish canon; it includes Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Ruth, Lamentations, Ecclesiastes, the Song of Solomon, Esther, and the Chronicles. These were called Hagiographa, 'Holy Writings,' because, though not written by Moses, or any of the prophets properly so called, they were nevertheless to be received as of divine authority.

HALF COMMUNION, or COMMUNION IN ONE KIND. The withholding of the cup in the Eucharist from the laity. This practice of the church of Rome was established first by the Council of Constance: probably one motive for the

innovation was to exalt the dignity of the priesthood, by giving them some exclusive prerogative even in communion at the Lord's table. The withholding the cup was the grievance which urged the Hussites to make (the first successful) resistance to the usurpation of the church of Rome.

HALLELUJAH, (*Praise the Lord, or Praise to the Lord.*)

This word occurs at the beginning, and at the end of many of the Psalms; it was transferred from the Synagogue to the Church, and is still used in devotional psalmody. An expression very similar in sound seems to have been used by many nations. See Calmet.

HAMBURGH CONFERENCE. A Meeting which took place between Romanists and Reformers, at Hamburgh, in October, 1526.

HAMPTON COURT CONFERENCE. See CONFERENCE.

HEAD OF THE CHURCH. A title which properly and pre-eminently belongs to Christ, (Eph. v. 23,) as the *Supreme Governor* of the whole *body* of the faithful. It is also, in a lower and earthly sense, applied to the Sovereign of these realms, as the ruler of the temporalities of the Church. Some have imagined (the members of the Romish church for instance) that the Christian world is 'permanently,' and from generation to generation, subject to some one Spiritual Ruler, (whether an individual man, or a Church,) the delegate, representative, and vicegerent of Christ; whose authority should be binding on the conscience of all, and decisive on every point of faith. The opponents of such views urge that had such been our Lord's design, He could not possibly have failed, when promising his Disciples 'another Comforter, who should abide with them for ever,' to refer them to the man or body of men, who should, in perpetual succession, be the depository of this divine consolation and supremacy. They also think it incredible had such been our Lord's purpose, that He Himself should be perpetually spoken of and alluded to, as the Head of his Church, without any reference to any supreme Head on Earth as fully representing Him, and bearing universal rule in his name. They conclude, therefore, that the Christian Church universal, has no Spiritual Head on Earth.

HEARSE. A frame set over a coffin; also the carriage in which the coffin is carried to the grave.

HEATHEN. A corruption of the Greek word (*ἔθνη*), of

which it is the translation. It is nearly synonymous with *Gentiles* and *Pagans*, (q. v.) and describes those *nations* of the world at large from whom the Jews were distinguished, who knew not 'the only true God.'

HEAVEN. This word is used either for the region of the *air*, (Job xxxv. 11;) or for the *firmament*, wherein the heavenly bodies were supposed to be fixed, (Gen. i. 8;) or for the *seat of God* and the holy angels, in which the omnipresent Deity affords a more immediate view of his perfections, than in the other parts of the universe. (Matth. vii. 9; John iii. 12, 13; Heb. viii. 1; ix. 24.)

HEBREW. The language in which the greater part of the Old Testament is written. It is the most simple in its structure of all the Semitic or Oriental languages, but it admits a wide latitude of interpretation, as its vocabulary is very limited. The Hebrew language is found most pure in the earlier books of the Old Testament; in the later books it is mixed with the Chaldean or Aramaic [or Syrian] dialect. In the Talmud it is still further corrupted, and by the subsequent rabbinical writers, it has been so mixed with words from foreign and incongruous sources, that it can scarcely be recognised.

HEBREWS. A name of the Jewish people generally supposed to have been derived from *Heber*, the father of *Peleg*. It seems in the New Testament to have been used in contradiction to Hellenist, &c.

HEBREW OF THE HEBREWS. It is probable that this term signifies a Hebrew *both by nation and language*, which many of Abraham's posterity, in the days of the Apostle, (who used the expression, Phil. iii. 5,) were not.

HEBREWS, EPISTLE TO THE. Though the authorship of this work has been disputed, its antiquity has never been questioned. It is unhesitatingly ascribed to St. Paul, by Clement of Alexandria, who wrote in the second century, and his opinion has been adopted by the great majority of Biblical critics. Most, however, of those who believed it not *actually written* by Paul, believed the *matter* of it dictated by him to Luke or Barnabas, or to the writer, whoever he was.

HEIDELBERG CATECHISM. A Catechism of the Reformed religion first published at Heidelberg, in Germany, in 1562. Efforts were made, in 1582, to obtain general acceptance for this Catechism and the Belgic Confession, throughout the

Netherlands; and in 1605, a revision of both those Formularies having been proposed, disputes arose between the divines of the Netherlands and those of Holland on the subject. After the Synod of Dort, (1618, 1619,) both the abovenamed Formularies became the symbols of the Reformed Church in Holland.

HELL. A word that signified originally in the English language, 'whatever was concealed or invisible,' and in this sense applied by the translators of our Bible, as well to the place or state of departed spirits, as to the state of torment. Two Greek words in the New Testament have been rendered by the word 'hell;' the one, *hades*, which never signifies a place of torment, but merely the place of departed spirits; the other, *gehenna*, which always denotes a place of torment. The Scriptures state that our Lord's *soul* was in hell, (*ἐς ᾗδου*), i. e. in the place of departed spirits: his death was thus attended with all the circumstances which mark the death of men; his body being given to the grave, his soul to *hades*. See Third Art. of Relig. Also, Bp. Pearson on the Creed.

HELLENISTS. Called also 'Grecians' in the New Testament, were either Jews who adopted the Greek language, or Greek proselytes. The more strict Jews regarded them as to some extent aliens, on account of their having conformed to the habits and usages of the nations amongst whom they settled. Several of the Egyptian Jews having applied themselves to the study of Grecian philosophy, were accused by the Rabbins of having corrupted the Law by Grecian subtleties, and they applied to such the name of Hellenists as a term of reproach. In modern times the term has been used to designate those who maintain the classical purity of the Greek of the New Testament, in opposition to those who assert that its structure and idiom are Hebrew, or rather Syriac.

HENOTICON. This word signifies *uniting unto one*; and is the name given to a 'Decree of Union,' issued by the Greek emperor Zeno, A.D. 482, with a view of reconciling all the various parties of religion to the profession of one faith. It covertly favoured the Eutychian heresy, and was unanimously rejected by all the western churches, but most of its doctrines were adopted by the Greeks; and hence, instead of producing union, it became the most efficacious cause of the schism between the eastern and western churches.

HERESIARCH. A *leader in*, or promoter of *heresy*.

HERESY. (i.) The *choosing*, (*ἁρεσις*), for one's self a set of principles. Hence, it is applied to the (ii.) *principles* themselves; and thence (iii.) to the *sect* professing them. Heresy, as distinguished from schism, consists in the adoption of opinions and practices contrary to the articles and practices of any particular Church; whereas schism is secession from that church, the renouncing allegiance to its government, or forming parties within it; for surely Paul (in 1 Cor. and elsewhere,) censures men as causing divisions, who did not openly renounce allegiance. Neither schism nor heresy, then, is properly an offence against the Church universal, but against some particular Church, and by its own members. On the same principle no Church can be properly called either heretic or schismatic; for, Churches being independent establishments, may indeed consult each other, but if they cannot agree, the guilt of that Church which is in error, is neither schism nor heresy, but corrupt faith, or bigoted narrowness. Accordingly, our Reformers, whilst they characterize the Romish church as one that has *erred*, have very properly avoided the misapplication of the terms 'schismatic' and 'heretic' to it. Nevertheless, if a Church has been formed by the secession of members from another Church, on disagreement of principles, each seceder is both a schismatic and a heretic, because of his former connection; but the crime does not attach to the Church so formed; and accordingly is not entailed on succeeding members who naturally spring up in it. If the schism was founded in *error*, the guilt of error would always attach to it and its members, but not that of schism or heresy. He who is convinced that his Church is essentially in error, is bound to secede; but, like the circumstances which may be supposed to justify the subject of any realm in renouncing his country and withdrawing his allegiance, the plea should be long and seriously and conscientiously weighed, but with respect to distinct churches, as they can form alliances so they can secede from this alliance without being guilty of any crime. So far from the separation between the Romish and Protestant churches having anything of the character of schism or heresy in it, the church of England, (supposing the church of Rome not to have needed any reform,) would have been justified in renouncing its association with it, simply on the ground of expediency. See Hinds's 'Rise and Progress of Christianity.'

HERETIC, HERETICAL. An epithet properly applied to those teachers (as also to their teaching,) who hold and preach doctrines repudiated by the Church of which they are members. 'It is well worth remarking, that our Church has denounced the Romanists as *erroneous* indeed, but not as *heretical*. If, indeed, one brought up in the bosom of' the 'church of England, were to preach (for instance) the doctrine of the sacrifice of the Mass, he would be properly pronounced heretical; but we claim no spiritual authority over the members of *other* churches. The Romanists do; and accordingly denominate us, with perfect consistency, heretics; as being properly members, though rebellious members, of their church.'

HERMIT or EREMIT. One devoted to religious *solitude*; properly, the solitude of a *wilderness*. See **MONK**.

HERMITAGES. Cells constructed in solitary places for religious purposes.

HERODIANS. A sect, or perhaps a political party among the Jews in the time of our Lord, chiefly distinguished for attachment to the government of Herod. They were unpopular with the rest of their countrymen for supporting a foreign and intrusive dynasty; and they were reproached by our Lord for compromising their religion from views of interest and worldly policy.

HETERODOX. This appellation is practically limited to belief in something that is contrary to the decision of some church or churches; thus, when a Romanist or a Lutheran, &c., speaks of heterodoxy, he means something in opposition to the teaching, respectively, of the Romish or Lutheran church, &c., so that what is, or at least is understood by *heterodox*, at one time or place, will be orthodox in another. See **ORTHODOX**.

HEXAPLA. An edition of the Bible, published by Origen in six columns, containing the original text, the Septuagint and other versions of the Hebrew into Greek. This great work has long been lost, but the few fragments which have been preserved, are highly valued by Biblical critics.

HIERARCHY. This term, in its highest sense, describes the angels and archangels, and all '*the Company of Heaven*.' Its lower meaning is, (agreeably to its derivation,) (i) a *presidency in things sacred*; which has been transferred, in Church history, to (ii) the *persons* who preside, namely, the Episcopate, or Patriarchate. The word ought not to be confounded, (as it is

in the minds of many,) with any secular rank, such as in these realms is annexed to the superior offices in the Church; since such rank forms no essential part of that church-government which is the proper and perpetual meaning of the term 'Hierarchy.'

HIGH-CHURCHMEN. A name first given to the non-jurors who refused to acknowledge William III. as their lawful king: it is now usually applied to those who have or profess to have, exalted notions of church prerogatives, and of the powers committed to the clergy, and who lay much stress upon ritual observances, and the traditions of the Fathers. Some consider that the conventional use of the term, *high* and *low*-churchmen, (or *high* and *low* *views*;) is either useless, or an unfair prejudging of the merit of those views supposed to be classed under each appellation; it being easy for any man to designate as *high* what he wishes to exalt; or as *low*, what he wishes to cast disgrace upon. *True* and *false* should be the only terms men admit to characterize opinions. Those who disapprove of the use of terms *high* and *low*-churchmen as received standards of certain opinions, think that they who employ them should be able to point out some public and accessible Registry of the opinions which are known as 'high' and 'low' views: that otherwise disputants are talking of different things; i. e., employing a doubtful middle term; one meaning one thing, and another, another, by 'high,' and 'low,' respectively.

HIGH COMMISSION, COURT OF. A Court established in 1559, to take cognizance of spiritual or ecclesiastical offences, and to inflict penalties for the same. The Puritans complaining loudly of the jurisdiction of this Court, a bill passed for putting down both it and the Star-Chamber, in the year 1641.

HIGH-PRIEST. The chief minister of the Jewish church. He alone had the privilege of entering the Sanctuary, (and this but once a year,) to make atonement for the sins of the people. Under the Christian dispensation, Jesus Christ is the only High Priest, though in one passage of Scripture, all believers are likened to the High Priest as having access to the holiest by the blood of Jesus. (Heb. x. 19.) See **PRIEST**.

HOLY CATHOLIC CHURCH. The '*Congregation of faithful men dispersed throughout the whole world.*' Some persons speak of this Church, as if it were a *visible* community, comprising all Christians as its members, as having existed from

the earliest days, and as retaining the same authority which it formerly had to frame and promulgate decrees. The opponents of such views, maintain that no proof can be offered, 'that there is or ever was any *one Community on earth*, recognised, or having any claim to be recognised, as the Universal Church, bearing rule over and comprehending all particular Churches;' they further allege, that no accredited Organ exists empowered to pronounce its decrees, nor any registry of those decrees. They consider, therefore, that the Catholic Church is an invisible community, (because its *Head* is so,) in itself, and regarded as a whole; though visible in its several parts to those of its members who constitute each *separate* part.

HOLY-DAY. A *day* set apart by the Church for the commemoration of some person or event distinguished in *Scripture*; or of some remarkable particular in the *history* of Christ. It has been a question much agitated, whether it is proper to appoint or keep any holy-days (the Lord's Day excepted); but certainly if the acquisitions and victories of men be celebrated with the highest joy, how much more should those events which relate to the salvation of man. See **FEASTS**.

HOLY GHOST. The third person in the Trinity, proceeding from the Father and the Son, and equal with them in power and glory. See **Vth. Art. of Relig.**

HOLY-TABLE. The Communion or Lord's Table, on which are placed the bread and wine, the appointed emblems of the Saviour's death, and before which, believers spiritually eat his flesh and drink his blood.

HOLY-THURSDAY. The day which is kept in commemoration of our Lord's Ascension.

HOLY-WATER. *Water blessed* by a priest of the Romish church. As Christians ought to worship God with a conscience void of offence; so, in order to show the necessity of such internal purity, Romanists are sprinkled with water sanctified by a solemn benediction. This water (placed in general at the entrance of their places of worship) is looked upon with the most superstitious regard, and is used not merely for the sprinkling the persons, but also books, bells, &c., and is frequently brought home as having some peculiar virtue. The use of it is evidently derived from Pagan rites.

HOLY-WEEK, or PASSION-WEEK. The last week in

Lent, set apart by the Church to commemorate the *sufferings* and death of the Lord Jesus Christ.

HOMILY. A discourse delivered to an *assembly* or *congregation* (ὁμιλία) of the people. The word is peculiarly applied to those *religious* instructions which were composed at the Reformation, to supply the defect of sermons. See the XXXVth. Article of Religion.

HOMOOUSIAN. A term used to describe the views of those persons who, at the Council of Nice, asserted in opposition to Arius, that the Son of God is 'of *one* substance (or *essence*) with the Father,' (ὁμοούσιος τῷ Πατρὶ).

HOMŒOUSIAN. A term describing the opinions of Arius and his fellow-heretics who declared the Son of God to be only of *like* substance (ὁμοιούσιος) with the Father.

HOOD. A badge hanging down the back of a graduate to denote his degree. The hood was originally a habit among the ancient Romans, being a coarse covering for the head: from the Romans the use of it was taken up by the Monks, from whom the Universities adopted it to denote the different degrees among their members. The church of England enjoins that every Minister who is a graduate shall wear his proper hood during the time of Divine Service.

HOSANNA, or *Save I beseech thee*. A form of prayer rehearsed by the Jews on the several days of the Feast of Tabernacles; there were divers of these Hosannas. The feast itself was called *Hosanna Rabba*, 'the Great Hosanna.'

HOSPITALS. Houses erected out of charity for receiving needy, sick, disabled, or aged *strangers*. (Matth. xxv. 35.)

HOSPITALERS OF ST. JOHN OF JERUSALEM. An order of knights who built a hospital at Jerusalem for the reception of pilgrims, whom they protected in their travels, and for the cure of the sick. This order was first founded in 1099; but, when in 1291 the kingdom of Jerusalem came to an end, the Hospitalers (with the Knights Templars) escaped to Cyprus, and in 1309, settled in Rhodes; which, however, in the year 1523, they were obliged to surrender to Soliman, having in the interval (in 1509) found a temporary sojourn in Malta; of which island they eventually (in 1530) received a grant from the Emperor Charles V.

HOST. The name given by the Romanists to the consecrated wafer at the Holy Communion, agreeably to their erroneous

doctrine that Christ is, on each occasion of the celebration of that Sacrament, *offered* up anew as a *victim* (hostia), by the (so-called) 'Priests' of their Communion. Against this error, the XXXIst 'Article of Religion' is expressly directed; and also, these words in the Consecration-prayer of our Communion Service, 'by his *one* oblation of himself *once* offered,' &c., our Church pointedly declaring, in both those places, that the Minister, 'so far from offering any sacrifice himself, refers' the people 'to the sacrifice already made by another.'

HOUSEL. A Saxon word for the *Eucharist*, or Holy Communion.

HOUSE OF GOD. A name frequently given to the edifice in which Christians assemble for the worship of God, not because God *dwells there* by any visible or special presence, as of old He 'dwelt between the cherubims;' but because it is *dedicated to God*, and set apart for His service. It is thus synonymous with the word 'Church' in that modern use of it by which it signifies a building; though with respect to this latter word, it does not appear that *Ecclesia* (Church) was ever so used by the sacred writers. A passage which has been so interpreted because the word 'house' occurs in it, does not seem to call for such an interpretation. 'Have ye not houses to eat and to drink in? or despise ye the *congregation* (*ἐκκλησίας*) of God?' would be a fair and intelligible translation. (1 Cor. xi. 22.)

HUGUENOTS. The origin of this name is uncertain, but it was applied as a term of reproach to the French Protestants, when they endeavoured to obtain toleration for their religion. Through the influence of the House of Guise the French Huguenots were cruelly persecuted and driven to revolt; a sanguinary struggle ensued, which was terminated by the Edict of Nantes, A.D. 1598, conceding to them the privileges of citizens. This was revoked by Louis XIV. in 1685, and in consequence half a million of Huguenot families fled from France to England, Holland, and Switzerland. The Huguenots were gradually allowed to resume their rights, but persecution did not quite cease until the French revolution.

HUMANITY OF JESUS CHRIST. His human nature, consisting of a true human body and a true human soul. Some of the early heretics denied that Christ had a body of real flesh, asserting that he had merely a human shape; others asserted

that the Godhead supplied the place of a soul; in opposition to this, the Athanasian Creed declares Jesus Christ to be not only 'Perfect God,' but also 'Perfect Man, of a reasonable soul and human flesh subsisting.'

HUSSITES. The followers of John Huss, iniquitously burned as a heretic at Prague, A.D. 1415. Maddened by persecution the Bohemians, who had adopted the principles of Huss, flew to arms, and obtained several important victories; they took the name of Taborites, and soon acquired such strength that the whole German empire was filled with the terror of their arms; the Pope wisely conceded some of their demands, and tranquillity was restored, but the Hussite doctrines continued to be secretly promulgated, and had great effect in preparing the way for Luther's Reformation.

HUTCHINSONIANS. The followers of Mr. John Hutchinson, who taught that the Bible contained a perfect system of philosophy. This system first appeared in England in 1727; and the controversy to which this gave rise, excited great attention in 1749. The most distinguished followers of Hutchinson were Romaine, Parkhurst, and Bishop Horne; but in spite of their zeal, piety, and learning, the system did not gain ground, and is now all but forgotten.

HYMN. A *song* of praise and adoration. Several hymns are to be found in Scripture. Hilary, bishop of Poitiers, is said to have been the first who composed hymns to be sung in churches, and was followed by St. Ambrose. Most of those in the Roman Breviary were composed by Prudentius, whilst those sanctioned by the church of England are (with one or two exceptions) taken out of Scripture. At present metrical hymns are very generally used in our churches. It is the opinion of some persons, that hymns are often most injudiciously selected; that others are offensive to good taste, and tend to vulgarize the service; but that many of them are exposed to a much more important censure, as putting forward, or as being a channel in which at any time *may* be put forward, doctrines in which all members of our Church do not concur; that thus, many who can fully unite in offering up the prayers of our Liturgy, may feel themselves debarred from joining in some of the hymns, because, in their opinion, they are opposed to sound doctrine. The objectors to such private selections found their disapprobation upon principle; because, through this medium,

doctrines not expressed in the Liturgy *may* be put forth in the hymns, and thus the character of our service may become liable to serious alteration by their introduction. They think, moreover, that this is a consideration which ought, perhaps, to weigh even with those who approve of the hymns at present most in use, because, by other persons, or at other times, hymns which they themselves would object to, might come to be employed. With these views, many who consider it highly desirable that hymns of some character should be joined with the Psalms of David, in congregational Psalmody, greatly desire to see some Book of Psalms and Hymns put forth by competent authority, for the use of the *whole* Church in these realms: and they strongly feel that a liturgical church should not leave a most important portion of public worship to individual caprice or individual judgment. See PSALMODY.

HYPOSTATICAL UNION. The *subsistence* (ὑπόστασις) of two natures in *one* person, in Christ. While the reality of such a union is established by the Scriptures; and is on that account maintained by our Church, (see IInd Article of Religion, 'so that two whole and perfect natures,' &c.) it is to be lamented that 'many intricate and fruitless metaphysical questions have been debated among different sects of Christians, as to the divine nature of our Lord, and the *manner* of the union between the Deity and a man; the parties engaged in these questions being too often hurried into presumptuous as well as unprofitable speculations; on points as far beyond the reach of the human intellect, as colours to a man born blind; and, forgetting that the union of the soul and body of any one among us can neither be explained nor comprehended by himself or any other, and appears the more mysterious the more we reflect upon it.'

HYPOTHETICAL. This word is sometimes used to characterize that form of Baptism which is employed in the case of a child, with respect to whom it is doubtful whether he has been already baptized or not. Baptism is in such a case administered on the hypothesis, or *supposition*, that the person have not been previously baptized. The terms of it, accordingly, are of a conditional kind, '*If thou art not already baptized,*' &c.

ICHTHUS, '*a fish*.' The initials of the Greek words *Ιησους Χριστος Θεου Υιος Σωτηρ*, (Jesus Christ the Saviour, Son of God,) form the word Ichthus, and hence a fish was frequently employed as a Christian symbol in the earlier ages of Christianity.

ICONOCLASTS, or *Image-Breakers*. A name first given to the Bishops assembled at the Synod of Constantinople, A.D. 754, on account of their having decreed the destruction of images in churches. It is now applied, by Romanists, to all who reject the use of images for religious purposes.

IDOLATRY. The worship of idols. A twofold species of idolatry is condemned in Scripture. i. The worshipping of a false God. ii. The worshipping of the true God through an image. The Israelites were guilty of the former, when they bowed the knee to Baal; of the latter, when they set up the golden calves.

ILLUMINATI. A secret sect founded in Germany by Dr. Weishaupt. This society appears to have been a mere collection of dreaming enthusiasts, capable only of forming visionary schemes which could by no possibility be realized. Much alarm was excited by an exposure of their theories, but it gradually abated as it was not stimulated by persecution.

IMAGE. An artificial representation of some person or thing used as an object of adoration. That the primitive Christians had no images in their places of worship, appears from the fact, that the absence of them gave occasion to the charge that they worshipped no Deity at all. The first instance we meet with, of images in churches is in the time of Epiphanius, who, going into a church in a village in Palestine, espied a curtain hanging over the door, whereupon was painted the image of Christ, or of some saint; which, when he had looked upon, he presently rent it as being contrary to the authority of Holy Scripture. The custom, however, of admitting the pictures and statues of saints and martyrs into churches became pretty general in the fifth and sixth centuries; and though introduced, at first, merely as ornaments, they soon became objects of adoration. At length the corruption of the Church became so flagrant, that it was thought necessary to hold a Synod at Constantinople, A.D. 754, at which Synod the use of images was strongly condemned. In a short period afterward, A.D. 787, a General Council was assembled at Nice, where

images were reinstated in their former honours, and idolatry imposed upon the whole Christian church. The church of England at the Reformation, not only forbade the worship of images, but also removed them, as thinking them too false a beauty for the house of God.

IMAGE OF THE INVISIBLE GOD. An expression used by St. Paul, of Christ, whom he therein represents 'as an image, (εἰκὼν,) in which God was to be adored.' Some (whom on that account we regard as unsound,) represent this expression as designed to represent Christ as no more than a Being, bearing a *resemblance* to God. 'In opposition to this view it is maintained, that of course it cannot be meant that the visible body of Christ, or any other visible thing, can be literally an image or resemblance of the *invisible* God; it must mean 'that our Lord's human life and character give us the best representation we are capable of receiving, of the divine greatness and goodness, even as a statue, though it has not real flesh and blood, as a man has, conveys to us a notion of his outward appearance.' It is maintained also, that besides this, it means much more, that, whilst 'an image, or a picture of any one we are acquainted with, may remind us of his person, and may, for that reason, be cherished with regard, yet we should never think of conversing with, or addressing it, or expecting it to act in any way.' That, employing the term 'image,' therefore, the Apostle adapted his language to 'persons surrounded by, and familiar with, idolaters, men who were accustomed to worship images, in which resided as they imagined, some present deity, some celestial power which could listen to their prayers; and that he designed his converts to conclude that Christ was the one authorized Image of the true God, appointed to receive that worship which the heathen superstitiously paid to images made with their own hands.'

IMMERSION. The ordinary way in which the primitive Christians received baptism, representing their burial with Christ, i. e., their death unto sin; and their resurrection to newness of life. In the first Prayer-Book of King Edward VI., the Rubric enjoined to dip the child in the water, 'so it be discreetly and warily done;' but after the persecution of Mary, the divines who returned home from Germany and Switzerland, introduced the practice of sprinkling, which has since continued the universal practice of the Church. (See FONT.) Some

assert that 'immersion is the mode of baptizing first prescribed in our Office of Public Baptism; but that it is permitted to pour water on the child if the godfathers and godmothers certify that the child is weak.' Now, the very reverse is the fact. Our Church enjoins immersion, if the sponsors 'certify that the child may well endure it.' Ordinarily they certify neither one way nor the other; by which is ordinarily understood that they mean to certify against it, and omit to do so as superfluous, from knowing that the practice usual in our cold climate will be sprinkling, unless they desire (which they clearly have a right to do) the contrary. Again, some divines not only insist upon immersion, as the prescribed mode of baptism, but also prescribe the mode of immersion. Any mode or ceremony prescribed by a Church, and not in itself superstitious or unscriptural, would be binding upon its members; but any kind of *ceremony* not so prescribed, if adopted as a piece of will-worship by individual members, can hardly escape the censure of being both *superstitious*, as annexing some sanctity to an outward observance not warranted by Scripture or the divine authority of the Church: and *schismatical*, as tending to create divisions between those who do and those who do not adopt it, and as usurping the power of a Church 'to ordain rites and ceremonies.'

IMPECCABILITY. The state of a person who *cannot sin*; or, the grace which delivers him from a possibility of sinning. Some speculations have appeared in the world upon the supposed peccability of the human nature of Christ, founded chiefly, on certain expressions in the Epistle to the Hebrews, (iv. 15.) and elsewhere, asserting that Christ was 'in all points tempted like as we are.' It is argued, on the other hand, that as the Scripture has been silent on this point, it is both needless and presumptuous to attempt to draw any inferences from such expressions as that above cited; and that we should acquiesce in, and be satisfied with, the declaration that 'in Him is no sin.' (1 John iii. 5.) See XV. Art. of Rel. 'Of Christ alone without sin.' Also, Bp. Beveridge on the same Article. Impeccability, or at least sinless perfection, has also been claimed for every true child of God, upon the authority of 1 John iii. 9; though improperly; the word 'cannot' requiring to be taken (as in many other passages of Scripture,) in such a latitude as to express, not an *absolute impossibility* of sinning,

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but 'a strong disinclination' in the renewed nature, to sin 'in such a manner, and to such a degree, as others.'

IMPLICIT FAITH. Is defined by Romish divines to be 'the trusting without doubt or hesitation to what the Church teaches.' This definition to him who has made up his mind as to what the Church is, is plain enough; but when high-churchmen of the Anglican church qualify the definition by the addition 'on the authority of Scripture,' there appears somewhat of inconsistency; for if to the authority of Scripture must be the last appeal, there can be no unhesitating trust in the teaching of the Church.

IMPOSITION OF HANDS. A most ancient form, frequently mentioned in the Bible; it was the form used by holy men of old when conveying a blessing; it was the form by which the Jewish priests were consecrated and ordained, and by which Jewish magistrates were set apart to their office. (Numb. xxvii. 18.) It was also the form by which the guilt of the sinner was transferred to the victim to be slain. (Lev. i. 4; iii. 2; ix. 22.) In the primitive church, imposition of hands was used as the sign of ordination; and also of confirmation, (i. e., the imparting of the miraculous gifts of the Holy Ghost;) though these gifts have ceased, the form has still continued in use, not only as the appropriate form of Ordination, but also of the confirmation now administered, which is the admission of the baptized into communion with the Church.

IMPROPRIATION. Is when the profits of a benefice are in the hands of a layman; in which case it stands distinguished from *appropriation*, which is where the profits of a benefice are in the hands of a Bishop, College, &c.

IMPUTATION. The *attributing* of any matter, quality, or character, whether good or evil, to any person as his own; as when the sin of Adam is said to be imputed to his descendants, or the righteousness of Christ to those who believe on him.

IMPUTED RIGHTEOUSNESS. Means, (according to those who maintain the doctrine,) 'those good works of perfect obedience to the law, performed by Christ, during his abode on earth, in behalf of true believers, imputed to them and considered as theirs, through which alone they have any claim or hope to be admitted into his heavenly kingdom.' Now, if this be a doctrine of the Gospel, it must be a most important one,

the very key (as it were) to eternal happiness: we should, therefore expect to find in Scripture the most explicit declarations respecting a point of such moment: whereas, when we proceed to actual examination, no portion of Scripture can be found whose immediate and primary design is to declare it, no passage which in any way sanctions it, in a clear and conclusive manner. All through Scripture, the Christian's redemption, his acceptableness to God through Christ, is referred, not to the righteousness of Christ imputed, not to the transfer of the merits of His good works—but to His death, His cross, His blood, His sufferings, His sacrifice, as the meritorious cause of our salvation. There are frequent allusions, indeed, to the pure and perfect holiness of the Saviour's life; but we nowhere find this spoken of as imputed to Christians, and made theirs by a transfer of merit, but always as qualifying Him to be, on the one hand, an example to Christians, and on the other, both the Victim and the Priest of spotless purity. And what renders this silence of Scripture the more remarkable is, that it does make mention of imputation, but not of *one* man's act or desert to *another*; we are told that 'faith (*our own*) shall be imputed to us for righteousness.' An attentive consideration of the texts adduced in favour of the doctrine of imputed righteousness, will show it to be by no means clearly contained in Scripture; and though held by many pious and worthy men, it cannot be too strongly deprecated as having a tendency to Antinomianism. See Archbp. Whately's 'Essays on the Difficulties of St. Paul's Writings.'

INCARNATION. The act whereby the Son of God assumed the human nature; the mystery by which the Word was made flesh, in order to accomplish the work of our salvation.

INCENSE. An aromatic and odoriferous gum, which was burnt every morning and evening in the Temple by the Jewish priests, typifying the efficacy of the Saviour's intercession. Incense was first used in churches in the latter part of the sixth century, but has been discontinued by the church of England since the Reformation.

INCHANTMENTS. Charms supposed to be effected by repeating, or *chanting*, a *magical form of words*. Such does Moses speak of as wrought by Pharaoh's magicians, (Exod. viii. 18, 19,) which must have been either illusion or the effect

of a supernatural power which God had permitted Satan to give them, but the further operation of which He afterwards prevented. The law of God condemns inchanters and enchantments; but these impieties have been at various periods practised, especially in the church of Rome. See EXORCISM. Also, Bp. Jer. Taylor's 'Dissuasive from Popery,' Sect. ix.

IN CENA DOMINI. The title of the most arrogant bull ever issued by the Romish court; it declares all heretics and favourers of heretics without exception, and those who impose taxes on the clergy to supply the wants of the state, solemnly excommunicated. It was frequently renewed during the fourteenth and fifteenth centuries, but was issued in its latest and most aggravated form, by Urban VIII., A.D. 1627. It is declared in the bull, that the Pope alone can remove this anathema, and that only at the hour of death, when the excommunicated person has satisfied the claims of the Church.

INCOMPREHENSIBLE. This word, (as well as 'person,') is understood, at the present day, in a sense quite different from what was designed when it was first introduced into our Formularies. Thus when, in the Athanasian Creed, it is said, 'The Father is incomprehensible,' &c., the meaning is, 'the Father is (*immensus, i. e.*) infinite,' &c.: a Being not to be comprehended (*comprehendendus*) within the limits of space.

INCUMBENT. A Clergyman who is in *present* possession of (*incumbit, is close to, rests upon, as its immediate occupant,*) a Benefice.

INDEPENDENTS. This division of English Non-conformists originally received the name of Brownists, but in the year 1616, having acquired such strength as to be able to organize congregations, they began to be called Independents, because they maintained that every separate congregation of Christians had full power of ecclesiastical jurisdiction over its members, independent of the authority of Bishops, Synods, Presbyteries, or any other personages or bodies.

INDEX. The 'Index Tridentinus' was a list of books prohibited in the church of Rome; which list was put forth authoritatively by the Council of Trent, in 1595. The Catalogues known by the name of Indices, are either Prohibitory or Expurgatory; the former more strictly denoting such lists as enumerated books wholly forbidden by the Church, the latter marking out such passages as were either to be expunged from

or corrected in their respective authors. For a particular account of these Indices, see 'Mendham's Literary Policy of the Church of Rome.'

INDUCTION. The act by which a clergyman, having been presented to a benefice, by its patron, is *brought in* to the possession of the freehold of the church and glebe. This is usually done by a mandate, under the seal of the Bishop, addressed to the Archdeacon, who either in person inducts the minister, or commissions some clergyman in his archdeaconry to perform that office. The Archdeacon, or his deputy, inducts the Incumbent, by laying his hand on the key of the church as it lies in the lock, and using this form, 'I induct you into the real and actual possession of the rectory or vicarage of M., with all its profits and appurtenances.' The church door is then opened; the Incumbent enters, and tolls a bell, in token of having entered on his spiritual duties.

INDULGENCE. In the Romish Church, is a *remission* of the *punishment* due to sin. Indulgences were the invention of the eleventh century, designed by Urban II., as a recompense to those who went in person to the Holy Land. They were afterwards carried to such a length of extravagance as to raise the indignation of Martin Luther, and thus contributed not a little to the Reformation.

INDWELLING (*of God in Christ*). As the Temple at Jerusalem is spoken of as the place which the Lord should 'choose to cause his *name* to dwell there,' (Deut. xii. 5;) that is, that the Lord would there manifest himself, and be what is called 'especially present;'—so, of the promised Christ, it is said that his '*name*' should be 'God with us;' (Matth. i. 25;) and, as in the Jerusalem Temple, so in Him, there should be an especial indwelling of the Divine presence and power. 'God was in Christ,' &c. (2 Cor. v. 19.)

INFALLIBILITY. A claim set up by any individual or body of men, to an *exemption* from *error*, or from the *possibility* of falling into it. The difference between the churches of Rome and England, on the point of infallibility, has been by some represented as very slight. 'It amounts,' they urge, 'only to this, that the one *cannot* err and the other never does; the one is infallible, and the other always in the right. For though it is declared that other Churches "*have* erred," (see XIXth Article of Religion,) and not denied that our own *may*, it is

never admitted that ours, as constituted at the Reformation, *has* fallen into any error.' In reply to this assertion, it is contended that the difference between the claims advanced by the two Churches 'is no mere theoretical nicety,' but of most extensive practical importance; and that the correct statement of the case is this. To profess certain doctrines, and (which is implied by so doing) to declare that these doctrines are true, is, for every Church, allowable because unavoidable; our own Church, accordingly, fixed a certain doctrine as necessary to be admitted by those who should be members of it; not denouncing as heretics the members of other churches who might hold different doctrines; but, of course, not admitting her own to be erroneous, which would be saying, in the same breath, that they are *not* her own: individuals may express doubts as to certain opinions: but, for a Church to make a declaration of doubt, would be absurd. To *err* in any of those doctrines which a Church professes, or in the mode of setting them forth, as long as there is a readiness to correct anything that shall be proved at variance with Scripture or with reason, is nothing unpardonable, nor in its results incurable: while to deny the liability to error, and to claim without warrant, the infallibility which implies inspiration, is in itself, presumptuous impiety, and leads to interminable corruption.'

The claim of the Romish church to infallibility has been accounted for, as the natural consequence of that other and earlier claim which she advances, to be '*the Catholic church.*' This is, probably, a true account of the origin of the claim, but it does nothing towards justifying it; since, the Universal Church, even could its suffrages at any time be obtained (which is practically impossible,) can have no power to decree what is to be received by all Christians; to say nothing of the fact, that, 'no shadow of proof can be offered that the Universal Church can possibly give any decision at all; or, indeed, that there is or ever was any *one Visible Community on earth* recognised or having any claim to be recognised as the Universal Church bearing rule over, and comprehending all particular Churches.'

INFANT BAPTISM. The practice of administering the sacrament of '*baptism to children of tender age.*' As it is admitted that 'there is no express precept or rule given in the New Testament for baptism of infants,' (see Bp. Burnet's

Expos. of Art. XXVII.) the authority for this practice must be sought from some other quarter. It rests principally upon *analogy*, the evangelical being supposed to succeed to the legal sacraments, and the same persons that were to participate of the latter, being considered entitled to the former. The same reason appears to hold good for baptism as for circumcision; 'and, as when the reason of a law fails, the law itself is abrogated; so where the reason of a law remains, the law seems still to be in force, though some circumstances of it be changed.' (See Bp. Beveridge, Art. XXVII.) The administration of baptism to infants in our Church, is sometimes referred to as an instance of a practice resting solely on church-usage, or authority. Whereas, the framers of our Articles expressly speak of it as (Art. XXVII.) 'the institution of Christ:' whether, in using this expression, they had regard to the occasion when he 'declared his good will toward them,' (Mark x. 13,) and on which a lengthened comment is made in the Baptismal Service; or, whether they had in view the comprehensive terms of the command, (Matt. xxviii. 19,) 'Go ye and teach all nations,' &c. The moderation of the language used with respect to infant-baptism, that 'it is in anywise to be retained in the Church,' also deserves notice. See this subject treated at length in Bp. Jer. Taylor's 'Of Baptizing Infants.'

INFANT COMMUNION. The admission of *young children to partake of the Lord's Supper*. It has been the practice in the Romish church to admit infants to this Ordinance, which, in virtue of the *opus-operatum* character of the Sacraments, they hold can become a channel of grace to their souls. The question, however, seems to be decided by the incapacity of infants to 'examine themselves,' and 'discern the Lord's body;' and by the danger of a contempt thence arising to the rite itself. See an examination of this question in Bp. Jer. Taylor's Works, Art. 'Of Communicating Infants,' in 'Worthy Communicant.'

INFANT SALVATION. The opinions on the question of the salvability of infants have been various. Some think that the case with them is similar to that of adults; that part are saved, and part perish. Others affirm that all are saved, because all are both immortal and innocent. The most probable opinion seems to be, that as they do not and cannot perish justly for Adam's sin, nor have themselves sinned, they are

all saved through the merits of a Mediator. The Romish church uncharitably excludes unbaptized infants from the kingdom of heaven: the church of England, without pronouncing on the question, has decided it to be 'certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' (1st Rubric after Pub. Bapt. of Infants.) The case of infants dying without baptism is considered by Bp. Jer. Taylor. See Works. Art. 'Doct. of Orig. Sin.'

INFIDELITY. This word which, in its etymology, means only 'want of belief' generally, has by use, been almost restricted to the sense of *a distinct rejection of the Christian faith*. Some attribute the rise of infidelity to what is called the 'over-education' of the people; they, accordingly, deprecate and would prevent, the diffusion of education and knowledge, regarding ignorance as the best safeguard against infidelity. Others, on the contrary, without entering into the question, whether we ought, if we could, to stop the progress of knowledge, perceive that it is not in our power, if we even desired it, to keep the people permanently in ignorance; and that the evils which are often attributed to excess in quantity, of the knowledge diffused, arise, in reality, from misdirected education; from an ill-balanced growth of the mental powers, and ill-proportioned attainments in knowledge. They consider, therefore, that not only the Christian religion, but popular evidences of Christianity, should be set forth, both by ministers of the Gospel, and all who are dispensers of Christian instruction; that then alone can the faith of the great body of the people be protected, when they are prepared to 'give an answer to those who should ask them a *reason* of the hope that is in them.' (1 Pet. iii. 15.)

INFLUENCE, DIVINE. The *operation of God* upon the mind of man.

INITIATED. A word properly meaning, 'instructed in the *beginnings*, or rudiments' of any art; and hence applied in the early church, to such as had been baptized, and instructed in 'divine knowledge,' in distinction from Catechumens, who were as yet but partially informed. It has sometimes been employed with reference to the supposed duty of 'reserve,' in communicating divine knowledge, as though instruction in the doctrines of Christianity ought to be withheld from persons

in an early stage of the Christian course. See ARCANI DISCIPLINA, ECONOMY, and RESERVE.

INNOCENTS' DAY. The 28th of December. The day set apart by the Church, to commemorate the first considerable consequence of the Saviour's birth, the slaughter of the *unoffending infants of Bethlehem*, under the cruel decree of Herod.

INQUISITION. This detestable tribunal, instituted to *investigate* and *punish* capitally every case of dissent from the church of Rome, was first established in the twelfth century, by Pope Innocent II., who issued an edict exciting the Catholic princes and people to extirpate heretics, to search into their number and quality, and to send a faithful account of them to Rome. Frederic II., Emperor of Germany, and Louis IX., King of France, in obedience to these precepts, enacted the most cruel laws against heretics, commanding their officers to commit to the flames all whom the inquisitors pronounced guilty of heresy, and to protect all engaged in conducting the inquisition from being interrupted in their labours. In France and Germany the people generally revolted against the atrocities perpetrated by the inquisitors, but in Spain and Portugal the inquisition was supported by the fanatical populace, and the annual massacres called Acts of Faith when those convicted of heresy were burned alive, long continued to be the most favourite spectacles for all classes of society. In Spain alone it has been calculated that more than half a million of persons have fallen victims to this detestable tribunal. The inquisition was put down by Napoleon in 1808, and though some attempts have been made to revive it by the papal court since 1815, they have completely failed; and this most formidable engine of persecution now scarcely exists even in name.

INSPIRATION. The *breathing into* the soul of man, by the Holy Ghost, of certain supernatural ideas, or emotions. The word, in its highest application, is employed to describe—(i.) the *divine dictation* of truth to the minds of the sacred writers, whereby they were not only preserved from error, but specifically instructed to communicate certain truths which God would make known to man. Different opinions have been held on the question, whether this inspiration was plenary or limited. The word 'inspiration' is used also to describe the (ii.) *ordinary operation* of the Holy Ghost upon the souls of Christians. (See Collect for 'Fifth Sunday after Easter;' also, Collect at

the beginning of Communion Service, and the Hymn 'Veni Creator,' in the Ordination Service.)

INSTALLATION. The *introduction* of a Dean, Canon, or other ecclesiastical dignitary into his *stall* or seat, in the cathedral to which he belongs.

INSTITUTION. The Form by which a Bishop invests a clergyman with the spiritualities of a benefice.

INSTITUTION OF A CHRISTIAN MAN. A book (otherwise called 'The Bishops' Book') published in 1537, though composed in convocation three years before, 'for a direction for the bishops and clergy,' and to be 'an authoritative explanation of the doctrines of faith and manners, and a sort of standard for the desk and pulpit:' the clergy 'were to govern themselves in the instruction of their flocks by this rule.' It was ranged under the divisions of the Creed; the Seven Sacraments; the Ten Commandments; the Lord's Prayer; the Ave Maria; Justification; and Purgatory. Stephen Poyntet, Bishop of Winchester, is supposed to have written the above book. For a full analysis of its contents see Collier's 'Eccl. Hist.' ann. 1537.

INTERCESSION. This word, which properly means the act of *coming between* two parties, is usually applied to that *continued* exercise of his mediation which Christ performs in heaven in behalf of his people. It has been a subject of doubt whether Christ intercedes vocally or not; a point which can never be known, though it is most probable that he does not, but that his intercession is carried on by the perpetual exhibition of his sacrifice, as the ground of his people's acceptance with the Father. The word, 'Intercessions' (in the plural) is sometimes also applied to those parts of the public Service of the Church, in which we pray for *others*. Of this the 'Litany' affords an instance, as well as the Prayer 'for the whole state of Christ's Church militant,' &c., in the Communion Service.

INTERDICTION. An act of the church of Rome, whereby it *forbids* the exercise of the ministerial function, or the celebration of divine offices in any particular *place* or *nation*. Interdicts also extended to *persons* who were forbidden the privilege of attending the Services of the Church, or excluded from a participation in the Sacraments.

INTERIM. This name was given to a formulary or con-

fession of faith obtruded by the Emperor Charles V. on the Protestants of Germany after the death of Luther. It was so called because it was only to be valid during the 'interim' which should take place before a general council could decide the points at issue between Protestants and Romanists. This project was condemned by the popes, and scouted by the Lutherans: Charles, however, attempted to force it upon his subjects, but his efforts signally failed, and the Interim was at length tacitly abandoned.

INTERMEDIATE STATE. A term made use of to denote the *condition* of the soul *between* death and the resurrection. From the Scriptures speaking frequently of the dead as sleeping in their graves, some have supposed that the soul sleeps, that is, is in a state of insensibility until the resurrection; while, on the other hand, and against this opinion, it is maintained that the soul enters immediately into a state of reward or punishment. The latter view is that which is generally held to be most consonant to the intimations of Scripture (for, it contains no direct statement) on this subject.

INTERPRETATION. The *explanation* of the *sense* of Scripture. Various opinions have existed with reference to the *necessity*, or (where this is admitted,) the *best means* of interpreting the Divine Word. One class there is who scorn all aid of human instruction in interpreting Scripture, and speak as if they had infallible guidance granted them. Of these some must be mistaken, since they differ; and it might seem a sufficient refutation of their view, to say, Let one of them who has never learned Greek or Hebrew, sit down to the original, for a translation is a human interpretation. There are others again, who hold that every one is bound implicitly to follow the interpretation of the *Church*, as being a divinely-authorised teacher, whose decision it is impious to question. These have (i.) to decide *what* Church; an investigation which calls for at least as much learning and research as to interpret Scripture. Next they must (ii.) *prove* the infallibility of this Church: and finally, (iii.) must decide what the interpretation given by it is, by studying, and selecting from the Fathers, decrees of Councils, &c. And all this is to be done by those whose learning and judgment are not equal to the interpretation of Scripture. Others, therefore, prefer leaving each man to study the Scriptures with

the best helps he can obtain, regarding none as infallible; to 'prove all things' as well as he can, and to the best of his judgment 'hold fast that which is good.'

INTOLERANCE. A word chiefly used in reference to those individuals or bodies of men, who *do not allow* a diversity of opinion in religious matters. Those who endeavour to prevent, by restraint, deviations from the faith, and to force the stubborn and unpersuadable into that which appears to be for their own good, as well as for that of the community, have often offered as a reason, their desire to save men from the dreadful doom denounced on such as do not obey the truth. It is urged on the other hand, that whilst we cannot be too anxious for the salvation of men's souls, and for the diffusion and purity of the Christian religion, so long as we seek to compass these objects by the gentle force of persuasive argument and winning example; yet when these methods fail, 'others of a coercive kind cannot be resorted to without violating both the spirit and precept of the religion of Christ; that when the question is not whether we shall punctually observe certain external 'ritual,' or even hold certain essential truths, ourselves, but whether we shall enforce them on others, the answer is ready. All attempts to urge men forward, even in the right path, beyond the measure of their light, are impracticable in our situation, if they were lawful; and unlawful if they were practicable. We must 'augment their light, and conciliate their affections; and they will follow of their own accord.' The opponents of intolerance also consider that it neither began with Romanism, nor can reasonably be expected to end with it; that the Romish system did not properly introduce intolerance, but rather it was intolerance that introduced and established the system of Romanism; that it is derivable rather from the character of 'the natural man;' from the natural feelings of resentment against opponents, of love of control; and a desire to promote apparent good, and repress whatever seems fraught with mischief, by any means that present themselves as effectual.

INTROIT. In the first Prayer-Book of Edward VI., before every Collect, Epistle, and Gospel, there is a Psalm printed, containing something proper to the day. This Psalm, from its being sung or said whilst the Minister *made his entrance* within the rails of the Communion Table, was called *Introitus* or

Introit. The Introits of each Sunday and Holyday may be seen in 'Wheatley on the Common Prayer.'

INVESTITURE. When the early conquerors of the West conferred territorial grants upon the Church, the individuals who came to the enjoyment of them were obliged to present themselves at Court, to swear allegiance to the King, and to receive from his hands some symbol, in proof that the temporalities were placed in their possession. This ceremony was called Investiture. There was also a form of Investiture purely ecclesiastical, by which, at the consecration of a Bishop, the Metropolitan who performed the ceremony, placed in the hands of the Prelate-elect a *ring* and a *crozier*,—symbols of his spiritual connexion with the Church, and of his Pastoral duties. Gradually, the temporal power succeeded in the usurpation of ecclesiastical privileges, and in its encroachment upon the province of the Metropolitans, which led to the celebrated contest about the Investiture in the eleventh century. See **RING** IN **INVESTITURES**.

INVOCATION OF SAINTS. The act of *calling upon holy persons* who have departed this life. The practice of immediate address to the Virgin Mary, and other saints, did not prevail in England (as far as can be discovered) until the tenth century, although in some of the public offices used by the English Saxons we find what amounts to a general wish for the intercession of the saints; but it is far from any direct application. In the tenth century, however, in the Homily of the Assumption of the Virgin, there is a direct prayer for her intercession. (See Collier's 'Ecclesiastical History,' London, 1840, vol. i. 504.) The church of England has declared (in the XXIInd Article) her conviction that the 'Invocation of Saints is a fond (that is, *silly*) thing, vainly invented; and grounded upon no warranty of Scripture, but rather repugnant to the word of God.' 'Against invocation of any other than God alone, if all argument else should fail, the number whereof is both great and forcible, yet this very bar and single challenge might suffice; that whereas God hath in Scripture delivered us so many patterns for imitation when we pray; yea, framed ready to our hands in a manner, all for suits and supplications, which our condition of life on earth may at any time need, there is not one, no not one to be found, directed unto angels, saints, or any save God alone,' &c. (Hooker's Works, Oxford, 1841, Sermon vii. 1.)

IRELAND, CHURCH OF. When Christianity was first introduced into Ireland is very uncertain. St. Patrick is generally looked upon as the founder of the Irish church, though there is scarcely a doubt but that the Gospel had been preached in the country long before he commenced his missionary labours, A.D. 432. However, be this as it may, the Irish church once established continued to be celebrated down to the eleventh century, not only for the number of pious and eminent men to which it gave birth, but also for its being the source from which the light of truth burst forth to illuminate a great part of the countries of Europe. To this period, too, it was independent of the church of Rome, as appears from the controversy about the Three Chapters in the sixth century, that about Easter some time after, and from the fact that it was not till A.D. 1151 that pallis were first received from Rome. It was in the twelfth century, that, through England, Ireland became connected with the Romish church, and subject to the authority of the Pope, and this by means of her Ostman or Danish Bishops, who, refusing ordination from the Archbishops of Armagh, sought it at the hands of those of Canterbury. Upon the invasion of Ireland by Henry II., this prince called a council of the Irish bishops and clergy at Cashel, A.D. 1172, at which it was decreed that the rites and ceremonies of the Irish church should be ordered so as to agree with those of the church of Rome: this was the first occasion on which the Pope's authority, administered by his legate, who was present, was admitted and recognised by the Irish church; henceforward, her established doctrine was Romanism: from this period to the Reformation may be truly called her dark age. When the light of the Gospel began to burst through papal darkness, there was no church in which the reformation was carried on so quietly, and with so little opposition to the constituted authorities. The first and most important step, the establishment of the Royal Supremacy, was sanctioned by the Irish parliament, A.D. 1537. In the year 1560 the Act of Uniformity was passed, amongst the provisions of which there was introduced one of an injudicious character and mischievous tendency, namely, the prohibition of divine service in the Irish tongue; it is, perhaps, not too much to say that this violence done to national prejudices has been the cause of the Reformation having no hold upon the feelings of the great body of the Irish people.

In later years there has been a growing inclination in the church of Ireland to form a close alliance with that of England; and for this purpose, in the Irish Canons framed in 1634, the English Articles and Book of Common Prayer were adopted; and the King's Supremacy in causes Ecclesiastical, was acknowledged. At the time of the Union, both Churches were united under the title of 'the United Church of England and Ireland;' so that strictly speaking, there is no such thing now existing as the church of Ireland. Until the year 1832, there were in the Irish branch of the United Church, four Archbishops and eighteen Bishops, which number is in the progress of being reduced by Act of Parliament, to two Archbishops and ten Bishops.

ITALA. This name is given to the oldest *Latin translation* of the Bible, of which only some fragments have been preserved.

ITINERANT PREACHERS. Those who are not fixedly set over any particular congregation; but go *from place to place* for the purpose of instructing the ignorant.

JACOBITES. A name given to the Church composed of the various Monophysite parties of Syria and Mesopotamia, when a union of those parties took place, A.D. 545, under their own patriarch at Antioch. Some remains of the ancient Syrian Jacobites were found, existing under a patriarch at Antioch, in the year 1837, 'a small portion of their body having been united to the church of Rome, under a patriarch at Aleppo.'

JAMES, ST., DAY. The 25th of July. The day set apart by the Church in memory of the Apostle James the Elder, the brother of John. He was the first of the Apostles that suffered martyrdom.

JANSENISTS. A party in the church of Rome which took its rise in the year 1567 from the opinions concerning divine grace advanced by Bains, (Michael de Bay,) and afterwards adopted and extended by Cornelius Jansenius, Bishop of Ypres, who died in 1638. Two years after his death (in 1640) was published the celebrated posthumous work of Jansenius, entitled, 'Augustinus,' upon which the Jesuits made a violent attack. By the publication of this work, the 'Jansenist Controversy,' henceforth properly so called, acquired fresh life and bitterness. Various ineffectual attempts were made by popes to suppress Jansenius' work, and all defences of the

same; the controversy continuing to divide the French church until the period of the Revolution. The controversy and a consequent schism exhibited themselves in Holland in 1752; and thence arose the Romish Jansenist churches in that country, which still subsist. See Riddle's 'Eccles. Chronol.'

JANUARY, THIRTIETH OF. A day for which a special Form of Prayer is provided, to commemorate the execution of King Charles I. See FORMULARIES.

JASHER, BOOK OF. A clumsy and impudent forgery was published under this name in 1751: it pretends to be a translation of the ancient record mentioned Josh. x. 13, and 2 Sam. i. 18, but it is so full of anachronisms that no one can be deceived by the fraud.

JEALOUS GOD. A title given, in holy Scripture, to God, to describe the *ardent concern* which the Most High entertains for his own honour and glory. Some have stumbled at this expression, as if it declared the Almighty to be susceptible of painful agitation or perturbation, as man is; but no difficulty need arise of this kind, because it is a practice with the Old Testament writers, to represent God's displeasure against sin by strong figures, taken from human passions. 'Jealous,' may be strictly called one of the *names* of God, though Jehovah does not strictly call Himself by that title; so that 'the Lord thy God, who is a *jealous* God,' (Deut. iv. 24,) and 'the Lord whose *name* is *Jealous*,' (Exod. xxxiv. 14,) are to be considered as equivalent expressions; the word 'name' having come in the days of Moses, 'to be used to denote the very performance of that action, or the possession of that quality which had given rise to the appellation, even when (as in the above-cited instances,) the appellation was not actually borne.'

JEHOVAH. The name of the Divine Essence, describing the *self-existence* of God; and supposed to be compounded of JAH, *the essence*, and HAVAH, *existing*; that is, *always existing*: hence the word ETERNAL appears best to express its import. The word 'Jehovah' appears to have been designed by the Most High to denote a *new manifestation* of Himself, not merely another title: 'I appeared unto Abraham, &c., by the *name* of God Almighty, but by my *name Jehovah*, was I not known unto them.' (Exod. vi. 3.) The expression thus employed to denote a *new manifestation* of the Godhead, naturally enough became an object of scrupulous veneration to the Israelites.

They studiously avoided all mention of the name which denoted God in his new dispensation; a scruple which may be considered as sanctioned by the commandment, 'Thou shalt not take the name of the Lord thy God in vain.' Through every successive period of this history, the same feeling is recorded. It was the 'name' of the Lord that dwelt at Jerusalem: in that 'name,' the pious are said to walk: his 'name' it is which is praised: and, in his 'name' their enemies are to be destroyed. See Hinds's 'History:' note, vol. i., pp. 150, 151. See also, Warburton's 'Div. Legation.'

The Jews, after their captivity in Babylon, out of superstitious reverence for the name, refused to pronounce it, and in reading, substituted the word *Adonai*, 'Lord,' wherever it occurs in Scripture. Our translators have to some extent followed the example, and usually rendered the name by the word LORD printed in capitals. *Jah*, a contraction of Jehovah, is frequently a component part of Hebrew appellations.

JERUSALEM, ASSEMBLY OF. An assembly held at Jerusalem in the time of the Apostles, for the purpose of determining whether the observance of Jewish rites was of universal obligation as necessary to salvation. (Acts xv.) Two questions have been discussed respecting this assembly. i. Whether its decree is binding upon all Christians. ii. Whether it was a General Council, i. e., one representing the whole Church. That its decree had reference to none but devout Gentile Christians, is evident from the fact, that none but these had as yet been admitted into the Church, and the decree is obviously framed with reference to their condition as such, commanding them to observe just so much and no more of the Jewish law than they had observed before Christianity was preached to them. With respect to the latter question, whether it was a General Council, there is nothing in St. Luke's account of it to imply, even remotely, that it assumed such a character. It was not general, as composed of the heads of all the Churches; for none were present but the ambassadors of Antioch; and these came to consult, and not to join the council: nor again, as composed of all the Apostles; for St. Paul, and doubtless St. Barnabas too, were Apostles; and they were present indeed, but it was in the character of *ambassadors*, and not of delegates. See Hinds's 'Rise and Progress of Christianity.'

JESUITS. The *society of Jesus* was founded A.D. 1540, by Ignatius Loyola, an enthusiastic fanatic, who had been originally a soldier. Pope Paul III. saw the advantage of organizing a new and powerful Order to counteract the dangers to which Romanism was exposed by the progress of the Reformation; and he therefore encouraged Loyola to constitute the new body on the principle of implicit obedience with which his military profession had rendered him familiar. The government of the Jesuits was a perfect despotism: a general chosen for life by deputies from the several provinces, possessed supreme and independent power, extending to every person and applying to every case. Every member of the Order, the instant that he entered its pale, surrendered all freedom of thought and action; and every personal feeling was superseded by the interests of that body to which he had attached himself. He went wherever he was ordered; he performed whatever he was commanded; he suffered whatever he was enjoined, and he was forbidden to inquire a reason for any one of the injunctions. The great object of the Order was to establish their power everywhere and at all hazards: to accomplish this, they accommodated themselves to the passions, the prejudices, and sometimes even to the vices of all they wished to win. So long as their purposes were kept secret, they made considerable progress; but at length the sovereigns of Europe became alarmed, and successively banished the Jesuits from their states, until at length the order was entirely suppressed by Clement XIV. A.D. 1773. It was again restored by Pius VII. in 1814; but has not attained its former eminence, and is no longer regarded as formidable.

JESUS. The *name* of our Blessed Lord and Saviour, signifying 'Jehovah the *Saviour*;' as Christ is his *title*, signifying the Messiah, or anointed.

JEWS. A name, derived from the Patriarch *Judah*, which was at first applied to the tribe descended from that Patriarch: it was extended to the small tribe of Benjamin, and to Levi, and afterwards to the refugees from the kingdom of the ten tribes on account of their belonging to the kingdom of Judah.

JEWISH CHURCH. The *assembly*, or 'congregation,' (as our translators have called it in the Old Testament,) of the ancient people of *Israel*. We find between the Mosaic system of religion, and Christianity, just such a close correspondence

as we should expect to meet with, in systems, each of them introduced by the Jews. The Jewish is the parent and fore-runner of the Christian Church, (both bearing in the Greek, the common appellation of 'Ecclesia'): Christianity is a second part of the same divine scheme, of which the Levitical law is the first; and, the two systems, in some way answer to each other in almost every point. Hence, has been suggested to some minds, the notion of a strict analogy between the two dispensations: and they have been led to imagine, that because Baptism answers to Circumcision, and the Feast of the Lord's Supper to the Feast of the Passover; therefore Christian places of worship answer to the Tabernacle or the Temple, and the Christian Ministry to the Jewish Priesthood. It is maintained, however, by others, that a closer inspection will show, that, with respect to the last two points, the analogy does not hold good in the manner supposed; and that, though the correspondence between the two systems is not less real, or less exact, than at first glance it appears, but even more so, yet the nature of that correspondence is not such as, from a cursory view, some might be led to imagine, and that the Christian Ministry does *not* answer to the Jewish Priesthood, nor a Christian place of worship to the Temple. See TABERNACLE, and TEMPLE.

JOHN BAPTIST'S DAY. The 24th of June. The day on which is solemnized the nativity of John the Baptist.

JOHN EVANGELISTS DAY. The 27th of December. The festival in honour of John, the beloved disciple, the brother of James. St. John preached in Asia Minor, was banished to the isle of Patmos, where he wrote his Revelation, returned to Ephesus, where he died at an advanced age.

JUBILATE DEO, (*O be joyful in God.*) The heading of the 100th Psalm, one of the Psalms appointed to be used after the second Lesson in the Morning Service.

JUBILEE. A public festivity. Among the Jews it was held every fiftieth year, when every debt was cancelled, every slave was set free, and every inheritance returned to its original proprietor. Jubilee, in a more modern sense, denotes a grand church solemnity, wherein the pope grants a plenary indulgence to all members of the Romish Communion. The Jubilee was first established by Boniface VII., A.D. 1300, and was to return only every hundred years; but the first celebration brought in such store of wealth, that Clement VI., in 1343, reduced it

to a period of fifty years. Urban VI., in 1389, appointed it to be held every thirty-five years; it was then reduced to twenty-five, and since, Jubilees have become more frequent. To be entitled to the privileges of the Jubilee, the Pope's bull enjoins fasting, alms, and prayers. It gives the priests a full power to absolve in all cases, even these otherwise reserved to the Pope. During the time of Jubilee, all other indulgences are suspended.

JUDAISING CHRISTIANS. Those who attempted to mingle *Judaism* and *Christianity* together. This was done to some extent in the Apostles' days, which gave rise to the council recorded in the fifteenth chapter of the 'Acts of the Apostles.' But the origin of the *sect* of this name is placed under the reign of Adrian; whose persecutions of the Jews led the greater part of the Christians who lived in Palestine, entirely to abandon the Mosaic rites to prevent their being confounded with the Jews. Those who were strongly attached to the Mosaic rites, separated from those brethren, and founded at Pera, in Palestine, separate assemblies, in which the authority of the law of Moses was fully maintained. See **NAZARENES**.

JUDE, EPISTLE OF. A Canonical Epistle written by Jude, the Lord's brother, (Matt. xiii. 55,) to the converted Jews, who were scattered throughout the East. The Apostle contends against false teachers, the Gnostics, Nicolaitans, &c., who corrupted the doctrine, and disturbed the peace of the Church. From mention being made of the Apostles, as of persons who had been some time dead, it is supposed that it was not written till after the destruction of Jerusalem.

JUDICIUM DEI. An appeal to 'the judgment of God,' was made in the middle ages, either by ordeal, or by arms and single combat: for it was superstitiously presumed that God would work a miracle rather than suffer truth and innocence to perish. The last traces of this barbarous custom were not removed from English law until the present century.

JUMPERS. Persons so called from the practice of jumping during the time allotted for religious worship. This practice began, it is said, in the western part of Wales, about the year 1760.

JUNE, TWENTIETH OF. The anniversary of the Queen's Accession. See **FORMULARIES**.

JURE DIVINO. This expression, meaning 'by divine

right, is used in connection with the question of the *source* of the ministerial authority. They who claim the '*jus divinum*' for that authority, contend that the episcopal discipline and orders having issued immediately from the authority of God, are the *exclusive* channel, through which holy ordinances can be lawfully, or efficaciously exercised. Others again, (who consequently relinquish the *jure-divino* claim,) while they maintain that the episcopal regimen is agreeable to the will of Christ, and the practice of his Apostles, do not find a warrant for holding the above exclusive views, nor for asserting the utter invalidity, while they may admit the irregularity, of any other ministrations.

In their opinion, the claims of a Christian Ministry rest not on any unbroken succession, but on the basis of the *divinely sanctioned* institution of a Christian church. The authority, therefore, with which a Christian Minister is invested, they consider to be derived from Christ, only by virtue of the sanction given by Him to Christian communities; and they hold that it comes direct from the Church in whose name and behalf he acts, as its representative, and just to that extent to which it has empowered and directed him to act. They consider that the system which makes the sacramental virtue of Holy Orders, inherent indefeasibly in each individual Minister, detracts from the claims of the Church, makes the Church a sort of appendage to the priesthood, and in fact confounds the Church with the clergy, as if the spiritual community consisted only of its officers. See '*Kingdom of Christ*,' Essay II., sect. 38.

JURISDICTION. This term is used to signify either the *authority* of a Bishop, or other ecclesiastical officer; or the *limits* within which that authority is exercised; such as a diocese or archdeaconry.

JUSTIFICATION. A forensic term, which signifies the *declaring* or pronouncing a person *righteous*, according to law. It stands opposed to condemnation; and this is the idea of the word whenever it is used in an evangelical sense. (Rom. v. 18.) It does not signify the '*making*' men holy, but the holding and declaring them to be free from punishment; '*acquitted through divine mercy, of the sins committed by them.*' This doctrine is asserted by the Church of England in the XIth. '*Article of Religion*,' (q. v.) There are, however, many who, while they hold it important to dwell continually, and very strongly, on

justification by faith, and on the total impossibility of our being able to merit and earn, either wholly or in part, eternal happiness, by any good works of our own, even should we lead a life of sinless virtue; and on the consequent necessity of renouncing all claims founded on our own righteousness, and of prostrating ourselves in all humility of soul before the cross of Christ;—yet consider that there is a danger (which calls for a warning,) lest men should make such an application of the passages of Scripture on which these truths rest, as to pay little or no regard to moral conduct, at least as having anything to do with the Gospel-salvation. While, therefore, they allow that justification by faith is the very basis of evangelical religion, they think it needful to warn men, lest they be so exclusively on the watch against that trust in merits of their own, which, in the language of some writers is called ‘self-righteousness,’ (meaning, ‘self-justification,’) as to take little or no precaution against the danger of practising no righteousness at all. See **RIGHTEOUSNESS OF CHRIST.**

KEEPER OF HOLY WRIT. The Church is declared, in the XXth Article of the church of England, to be ‘a witness and keeper of Holy Writ,’ just as the Jews are said in Scripture, to be the keepers of the Oracles of God, *i. e.*, the writings of the Old Testament. (Rom. iii. 2.) When, however, the Church is called ‘the witness and keeper of Holy Writ,’ it is not on account of any judgment that it passes as having authority to judge and give sentence, so that the canonicalness or the uncanonicalness of any book shall depend upon its testimony; but on account of its consisting of successions and numbers of men (whether clergy or laity) who have, in a course of many ages, had these books preserved and read among them; so that it was not possible to corrupt that upon which so many had their eyes, in all the corners and ages of Christendom.

KEYS, POWER OF THE. The key was an ancient symbol of supremacy among the Jews, and was used metaphorically to intimate the power of giving admission to the rights and privileges of citizenship. Hence, Christ promised to give St. Peter (Matt. xvi. 19) ‘the keys of heaven,’ intimating that he should first open to the Gentiles admission to the kingdom of the Gospel. On this text, grossly misrepresented, the popes found their claim to the ‘power of the keys,’ that

is, of excommunicating heretics and absolving penitents, and wear keys as emblematic of their authority. Some suppose the power of the keys to have been conferred on Peter alone, who, on the day of Pentecost, as leader and chief spokesman of the Apostles, *opened the door* of the Christian church for the entrance of three thousand converts, and who afterwards was the chosen instrument in founding the first Church of the (devout) Gentiles, *opening the door* of the kingdom of heaven to Cornelius and friends; others suppose the power of the keys to be a ministerial power conferred, at first on St. Peter, afterwards on all the Apostles, and through them on the Christian Ministry; giving them authority to administer the discipline of the Church, and to communicate or withhold its principles.

KINDRED. A number of people related to each other by blood, or descent. A 'Table of Kindred and Affinity,' stating the degrees of relationship within which marriage is unlawful, was drawn up in 1563. See **AFFINITY**.

KINGDOM OF HEAVEN, or KINGDOM OF GOD. By these words, the dispensation of the Messiah is in general understood,—whether, as visibly working its way upon earth; or invisibly, in the hearts of believers; or as finally consummated in glory.

KING'S BOOK. A book published A.D. 1543, under the sanction of Henry VIII.: it had for its title 'A necessary Doctrine and Erudition for any Christian man,' but was vulgarly called the King's Book, in contradistinction to another book published some time before, called the Bishops' Book. This latter was an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Pater Noster, the Ave Maria: to these, in the King's Book, was subjoined additional matter, touching free will, good works, justification, predestination, purgatory. On a comparison, however, of the two documents, we shall find in the King's Book, many instances of declension in the principles of the Reformation.

KING'S EVIL. A disease which the Kings of England were said to have the power of curing by touch: the professed cure being accompanied by a religious service. The evidence which has sometimes been offered for supposed miraculous cures of the King's Evil is none at all for the *miracle*, but goes to prove that patients were touched, and *afterwards recovered*. Symptoms of many diseases abate spontaneously; and especially

in the case of scrophula, a strong excitement of mind is supposed, by medical men, to exert often a reaction in the absorbents. The touch of a hanged man's hand has been held in at least equal repute for scrophula and wens; doubtless for a like reason. If Jesus had laid his hands on many sick persons, and *some* of them had recovered within a week, how different would have been the state of the case! (See Paley on *tentative* miracles, and gradual cures.) As the reality of a cure by the touch of a royal hand cannot be believed without the utmost degree of superstition, it is probable that the Service was used as a petition for the cure, and that the touching the part affected was a superstitious act, followed by a cure, in those cases in which the action of the mind was favourable to such an effect. Thus, the cure itself would be explicable from natural causes.

KINGS, BOOKS OF. The first book of Kings commences with an account of the death of David, and contains a period of a hundred and twenty-six years, to the death of Jehoshaphat: the second book of Kings contains the history of the Kings of Israel and Judah, through a period of three hundred years, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar. These two books formed only one in the Hebrew canon, and were, probably, compiled by Ezra, from the records which were regularly kept, both in Jerusalem and Samaria, of all public transactions.

KIRK. A word meaning *circle*, in the sense of 'assembly' or 'company': the original word being Saxon, and supposed by some to have come from the Greek *κυριακόν*, *dominicum*, 'The Lord's house.' The word 'Church' is the same as 'Kirk:' and has the same signification as 'congregation,' or assembly, which are elsewhere given as translations of the original word 'Ecclesia.' The established religion of Scotland (the Presbyterian) is usually called the 'Kirk' of Scotland.

KNELL. The tolling of a bell a short time after a soul has departed this life.

KNIGHTS OF ST. JOHN OF JERUSALEM. An order whose name was derived from an Hospital, first founded at Jerusalem in 1099, for the cure of sick pilgrims. See **HOSPITALERS**.

KNIGHTS TEMPLAR, or TEMPLARS. An order instituted A.D. 1120, for the defence of the Holy Sepulchre, and

of pilgrims coming to the Holy Land. Their name is supposed to owe its origin to the circumstance that they resided near the *Temple*. Rules for the guidance of this order were framed by the Council of Troyes in 1128. When the kingdom of Jerusalem came to its end in 1291, the Knights Templars (with the Hospitalers), escaped to Cyprus: subsequently, (about 1304,) having acquired great wealth, and many privileges, they became obnoxious to Philip of France, and their possessions were an object of his cupidity. In 1307, they were seized and imprisoned by command of Philip, who sought the destruction of their Order; his pretence for this treatment being certain charges of impiety, blasphemy, and crime which had been alleged against them, though with what foundation has not been ascertained. Philip caused fifty-four Templars to be burnt at Paris in one day, when they were about to defend their Order before the Papal Commissioners: this outrage took place in 1310; and in the following year, the Pope formally suppressed the Order, in the Council of Vienne. In 1314, their last grand master was put to death, many Templars having recently shared the same fate, though protesting their innocence of crimes imputed to them. After this year, only a small remnant of the Order was left.

KORAN. The sacred book of the Mohammedans, who maintain that it was revealed to their prophet by the angel Gabriel. On examining the Koran, it will be found that the greater part of it is derived from the traditions of the Jewish Rabbins and the legends of the Syrian monks, which too many of the Eastern Jews and Christians substituted for the Holy Scriptures. The chief article of faith taught in it is the Unity of the Godhead, which is sometimes developed with great force and beauty. Practically, it will be found that the Koran teaches two different religions; the chapters revealed at Mecca inculcate patience, forbearance, and endurance of persecution; but those said to be revealed at Medina, preach the duty of extending religion by violence and the sword. Viewed merely as a literary composition, the merits of the Koran have been greatly exaggerated; it wants harmony and cohesion of parts, frequently contradicts itself, and passes from the most sublime speculations to trifling and even disgusting details.

KYRIE ELEYSON, or '*Lord have mercy upon us.*' This earnest and pathetic appeal has, from the Apostolic age, been introduced into the Liturgies of the Church.

LABARUM. The name given to the imperial banner, upon which Constantine, after his conversion, blazoned the monogram of Christ.

LAITY. The *people*, (*λαὸς*,) as distinguished from the clergy. It is a question with some persons, how far the professional distinctions between Clergy and Laity are desirable. As religious *teachers*, the clergy may be expected to be more especially occupied in fitting themselves for that office, in qualifying themselves to explain, and to enforce on others, the evidences, the doctrines, and the obligations; but they are not to be expected to understand more of things surpassing human reason, than God has made known by revelation; or to be the *depositories* of certain mysterious speculative doctrines; but '*stewards of the mysteries of God*,' rightly dividing (or dispensing, *ὀρθοτομοῦντες*,) the word of the truth.' The Laity are in danger of perverting Christianity, and making it, in fact, two religions, one for the initiated few, and one for the mass of the people; who are to follow implicitly the guidance of the others, trusting to their vicarious wisdom, and piety, and learning. They are to beware of the lurking tendency which is in the hearts of all men, to that very error which has been openly sanctioned and established in the Romish and Greek churches; the error of thinking to serve God by a deputy and representative;—of regarding the learning and faith, the prayers and piety, and the scrupulous sanctity of the '*priest*,' as being in some way or other efficaciously transferred from him to the people. The Laity are also to be constantly warned that the source of these errors lies in the very fact of thus regarding the clergyman as a *priest* (in the sacerdotal sense of that term), as holding a kind of mediatorial position, one which makes him something distinct from, and therefore no rule for, themselves; a view which, while it unduly exalts the Clergy, tends most mischievously to degrade the tone of religion and morals among the people, by making them contented with a less measure of strictness of life and seriousness of demeanour than they require in their Ministers.

Laymen need also to be reminded that they constitute, though not exclusively, yet principally, '*the Church*;' the clergy being the *Ministers* of '*the Church*;' (1 Cor. iii. 5;) that it is for the people's sakes that the ordinances of religion, and the

clergy, as dispensers of the same, exist: that they are the 'body of Christ;' that on them rests the duty of bearing the burdens, as they receive the benefits, of the Church; and finally, that there is no difference between them and the clergy in church-standing, except that the clergy are the officers of each particular church, to minister the word and sacraments to that portion of its members over whom they are placed. See CLERGY, MEDIATOR, and PRIEST.

LAMB OF GOD. By this name John the Baptist called our Saviour, (John i. 29. 36,) to signify his quality as a *victim* provided by God *the Father* to be *offered* for the sins of the world. Our Church has introduced this expression in prayers addressed to Christ, in two places of the Service; towards the end of the Litany; 'O Lamb of God that takest away,' &c.; and in the Communion Service, in the Hymn, 'Glory be to God on high,' &c.

LAMBETH ARTICLES. See ARTICLES.

LAMMAS DAY. An annual festival of the Romish church, kept on the 1st of August. The origin of the name is uncertain.

LAPSE. When a patron neglects to present to a living within six months after its becoming vacant, the presentation falls, or lapses, to the Bishop: in cases of neglect on the part of a Bishop, the lapse is to the Archbishop; and in case of his neglect, to the Crown.

LAPSED. The name given to those persons in the primitive church, who *fell away* from the faith in times of persecution. The sentence passed upon them was that of exclusion, for a certain space of time, from the Holy Communion, though the severity of the rule was relaxed in cases of dangerous sickness. Early in the third century, (A.D. 204,) questions relating to the 'Restoration of Lapsed Penitents' were agitated, which led to a long and painful controversy. Novatus and his party (251,) advocated the more lax system of discipline at Carthage in opposition to Cyprian, whose well-known treatise on the above subject was written about this period. In the year 253, the Gallic bishops consulted those of Rome respecting the treatment of the 'Lapsed;' and in 304 the question was again keenly agitated concerning these and the 'Traditores.' (q. v.) See Riddle's 'Eccl. Chron.'

LATITUDINARIAN. A term which strictly means one

who allows himself a *wide range* in the choice of his religious opinions; and so, is almost indifferent about religious distinctions, regarding one form of faith to be nearly as good as another; ready to profess any, and believing little or nothing of any. The term, however, was at first applied to certain divines of the seventeenth century, who offered themselves as mediators between the more violent Episcopalians, and the rigid Presbyterians and Independents: among the number were Hales, Chillingworth, Tillotson, and Burnet. These divines, although firmly attached to the church of England, did not go so far as to look upon it as of divine institution; and hence they maintained, that those who followed other forms of government and worship, were not, on that account, to be excluded from their communion. Such persons, in the present day, are called Low-Churchmen.

LATTER-DAY SAINTS. See MORMONISTS.

LAUDS. *Hymns of praise.* Also, the name of the Service which followed after the Nocturn before the Reformation.

LAURA. A name given by ecclesiastical historians to collections of little cells, in which the hermits of early times lived, forming a kind of community in the wilderness. The most celebrated Lauras were established in Palestine.

LAW. This word, which means a *prescribed rule of action*, is used with considerable latitude of meaning. It sometimes denotes (i.) the *whole* revealed will of God: (Ps. i. 2; xix. 7; cxix.) sometimes (ii.) the *Mosaic Institution*, as distinguished from the Gospel: (John i. 17:) sometimes (iii.) the *ritual* of the Jewish religion: (Heb. x. 1:) and frequently it signifies (iv.) the *Decalogue*, or ten precepts delivered to the Israelites from Mount Sinai. (Matt. v. 17.) See MORAL LAW.

LAW, CANON. A body of *regulations* for the direction of the functionaries of the *Church*. The canon law first known in England, grounded on prescription, and supported by arguments of expediency, was suffered to grow up into maturity; until, in a national synod, assembled in England in the seventh century, the ancient canonical code of the Romish church was distinctly recognised by the clergy. In the reign of Henry I., a compilation of canon law, calculated to advance the dominion of the Pope and the pretensions of the clergy, was made by Ivo de Chartres: but, about fourteen years after the discovery of the Pandects of Justinian, (q. v.,) a complete digest of canon

law was made by Gratian, a Benedictine monk of Bologna. This volume, known by the title of 'The Decrees,' was a collection of opinions and decisions, extracted from the sayings of the Fathers, determinations of Councils, and above all, from decretal epistles of Popes. It afterwards became the grand code of ecclesiastical law, on which the popish hierarchy rested its claims. See Carwithen's 'Hist. of Ch. of Engl.'

LAW OF LIBERTY. A title of the Gospel dispensation, (James i. 25,) which is described as 'perfect,' in contrast with the imperfect and preparatory character of the Mosaic law; and a law of 'liberty,' as leaving men to act, not indeed according to their fancies and inclinations, but on their own *discretion*, in a multitude of points which had been fixed by minute and particular regulations, under the old law. And these regulations being no longer binding on the conscience of the Christian, nor forming any part of his religion, it is thence called the 'law of liberty.'

LAY-BAPTISM. See **BAPTISM, LAY.**

LAY-ELDERS. See **ELDERS.**

LAYING ON OF HANDS. See **IMPOSITION OF HANDS.**

LEAGUE AND COVENANT, SOLEMN. See **COVENANT.**

LEAGUE OF SMALCALDE. A confederacy formed by the Protestant princes of Germany, A.D. 1530, to defend their religion and liberties against the dangers with which they were menaced by the diet of Augsburg. This alliance was, under Providence, the chief cause of the establishment of Lutheranism in Germany.

LECTURES, BAMPTON. See **BAMPTON LECTURES.**

LECTURES, HULSEAN. A course of Sermons, annually delivered before the University of Cambridge, by a lecturer appointed agreeably to the will of the late Rev. John Hulse. These lectures were founded in the year 1777.

LECTURERS. An order of preachers in the church of England, distinct from the Incumbent or Curate. They are, usually, chosen by the vestry, or chief inhabitants of the parish, and supported either by voluntary contributions or legacies: they preach on the Sunday-afternoon, or evening; and in some instances, on a stated day in the week. The Lecturers are generally appointed without any interposition of the Incumbent, though his consent, as possessor of the freehold of the Church, is necessary before any Lecturer can officiate: when such consent

has been obtained, (but not before,) the Bishop, if he approve of the nominee, licenses him to the lecture.

LECTURN. The Lecturn, or Lettern, is a moveable desk, from which, in former times, the Lessons were *read*, and for this purpose is still retained in many of the cathedrals and college chapels. The earliest examples of the lecturn are of wood; and one of the most elegant existing specimens is in Ramsey church, Huntingdonshire: at a later period, they were frequently made of brass, in the form of an eagle, with expanding wings supporting the sacred volume. See Barr's 'Church Architecture.'

LEGALISTS. Properly speaking, a legalist is one who 'acts according to the *law*:' but, in general, the term is made use of to denote one who *seeks salvation by works of law*, (not, of the law; but of 'law' generally, whether moral or ceremonial, ἐξ ἔργων νόμου, Rom. v. 20,) instead of, by the merits of Christ. Many who are alive to the truth, that it is impossible to do anything that can purchase salvation; and who desire that this doctrine should be earnestly and constantly inculcated by Christian ministers in their teaching, conceive that there is a danger also on the opposite side; and that while plain Antinomian teaching would disgust most hearers, there is a kind of doctrine scarcely less mischievous in its consequences, that which only incidentally touches on good works. They think, that whatever leads or leaves men, without distinctly rejecting Christian virtue, to feel little anxiety, and take little pains, about it; anything which, though, perhaps, not so meant, is liable to be so understood by those who have the wish, as to leave them without any feeling of real shame or mortification, or alarm on account of their own faults and moral deficiencies, so as to make them anxiously watchful *only* against seeking salvation *by* good works, and not at all against seeking salvation *without* good works: all this (they consider) is likely to be much more acceptable to the corrupt disposition of the natural man, than that which urges the necessity of being '*careful* to maintain good works.' Those who take such a view of the danger of the case, think that Christian teachers should not shrink, through fear of incurring the wrongful imputation of 'legalism,' from earnestly inculcating the points which the Apostles found it necessary to dwell on with such continual watchfulness, and frequent repetition.

LEGATE of the Church. The title given to the person who

read the prayers in the Jewish Synagogue; he was so called, because he was supposed to offer the prayers in the name of all and for all; it answers to the words *angel, apostle*; and hence our Lord Jesus Christ is called the *Aposile* of our profession, as being the person delegated to intercede for his Church; and the Bishops of the Churches in Asia are called the *Angels*, i. e., *the Legates*, in reference to the duty usually performed by them, viz., the offering up the prayers in the congregation. A *Legate*, in the church of Rome, is a cardinal or bishop sent by the Pope as his ambassador to a sovereign prince.

LENT. A period of forty days observed in the Christian church to commemorate our Saviour's temptation and miraculous fasting in the wilderness. The observance of Lent is of great antiquity; from the very first ages of Christianity, it was customary for Christians to set apart some time for special exercises of self-denial, and of contrition for sin, as a suitable celebration of the season immediately preceding Easter. Hence, some have maintained that the Lenten fast is of apostolic institution; whereas others have shown, by very probable arguments, that it took its rise from the Jewish preparation for their yearly expiation. Whatever was its origin, it was observed at first with great variety, some fasting only one day, some two, some more; some also (as the Greek church of the present day) observing more Lents in the year than one. In course of time the period of Lent was fixed to forty days. The church of England has retained this Lent Season in its Calendar, and has appointed appropriate Collects, Epistles, and Gospels for it; but has left it to the Christian liberty of each individual to prescribe to himself that rule of life which best promotes in him habits of self-denial and sorrow for sin. See **FASTING**.

The word Lent is derived from the time of year in which it is observed. Lent, in the old Saxon language signifying *spring*, is now used to signify this 'Spring Fast.'

It may be well to observe, that the six Sundays in Lent are so many days above the forty days; and, as being Lord's days, and therefore festivals, are not included in the Lenten fast.

LESSON. Is a portion of Holy Scripture read ('lectio,') in Church during the time of Divine Service. The church of England provides that, at each service, two Lessons shall be read, one out of the Old Testament, the other out of the New. The first Lessons are (on ordinary days) taken, in regular course, from the

inspired books of the Old Testament and from the Apocrypha: they begin at the beginning of the year with Genesis, and so continue till the books of the Old Testament are read over, with the exception of reserving Isaiah for the latter end of the year, near Christmas; and of omitting Chronicles and such chapters in the other books as are less profitable to ordinary hearers. Proper Lessons are selected for Sundays and holydays. The second Lessons are taken, in regular course, from the New Testament; those for the morning service from the Gospels and the Acts of the Apostles: those for evening service from the Epistles. For some festivals, proper second Lessons were appointed. It sometimes happens (as has been mentioned) that the first Lesson is selected from the Apocrypha: in a case of this kind the officiating clergyman is reduced to the alternative of disregarding either the Rubric before the 'Te Deum,' or the Calendar: the Rubric expressly directs that the first Lesson shall be from the Old Testament, from which (by the Articles) the Apocrypha is excluded; the Calendar directs that the Lesson shall be from the Apocrypha, and therefore not from the Old Testament. The reader cannot literally comply with both.

LETTERS OF ORDERS. A *document* usually of parchment, and signed by the Bishop, with his seal appended, in which he certifies that he *ordained* to the office of Deacon or Priest, the clergyman whose name is therein mentioned, at the specified time and place.

LEVITICAL LAW. The *regulations* relating to the *Levites*, priests, and sacrifices, and principally contained in the book called Leviticus. Christianity is a second part of the same divine scheme, of which the Levitical Law is the first.

LEVITICUS. A canonical book of Scripture, being the third book of the Pentateuch of Moses. The Hebrews call it the Law of the Priests, because it includes many ordinances concerning their services. See **LEVITICAL LAW**, and **PENTATEUCH**.

LIFE. A term introduced by the Evangelist John, in the opening of his Gospel, (i. 4,) probably in allusion to a prevailing theory of his day, which taught that there were certain distinct Beings, (*Æons* as they were called,) who were successive emanations from the Supreme Being Himself; and one of whom (the 'Life,') they supposed to have been incarnate and united with

the human nature in the person of Jesus Christ. In opposition to this fanciful theory, John asserts that 'life' was *originally* in Christ (ἐν αὐτῷ ζωὴ ἦν) as its source. These remarks equally apply to the terms, 'Light,' 'Only-begotten,' 'Truth,' and 'Word,' which had reference to the metaphysical fancies of the day, and had each been introduced into the systems of some of these speculators, as *proper names* to denote the beings whom their wild imaginations had invented.

LIGHT. See LIFE.

LIGHTS ON THE COMMUNION TABLE. By this name are sometimes designated, those candles which (according to one of the Injunctions of Edward VI., set forth in 1547,) have been suffered to remain upon the Lord's Table. But it is to be noticed, that no *lights* are ever used in our churches; only candles, which are never lighted; the lighting of any such candles at an evening-service being merely for a necessary purpose. It would appear, therefore, that if we have still in the church of England, a 'high altar,' and are, accordingly bound to 'retain all ornaments as were in the church of England, in the second year of Edward VI.,' the candles ought to be lighted. Whereas, if (as may be demonstrated) we have no altar, in the proper sense of that term, it would be more suitable to remove the candles. See ALTAR, PRIEST, and SACRIFICE.

LITANY. Was originally a general *supplication* to the Deity when his wrath lay heavy upon a people, and as such was not used at any stated time, but only when the exigency of the case required. About the year 400, Litanies began to be used in processions, the people walking barefoot, and saying them with great devotion in order to avert some calamity; these processional Litanies, however, having occasioned much scandal, it was decreed 'that the Litanies should for the future only be used within the walls of the church.'

The days on which Litanies were used, were called rogation days; these were appointed by the canons of different councils; till it was decreed by the Council of Toledo, that they should be used every month throughout the year; and thus by degrees, they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting; to which days the Rubric of the church of England has added Sunday, as being the day on which persons assemble in greatest numbers for divine service.

The Litany of the church of England, though not an exact transcript of any ancient form, yet comes nearer to the famous Litany of Gregory the Great than any other, even than that in the present Roman Missal wherein later popes have put in the invocation of Saints, &c., which our reformers expunged. It is divided into four parts; the Invocations, the Deprecations, the Intercessions, and the Supplications.

Before the last review of the Common Prayer, the Litany was a distinct Service by itself, and used some time after morning prayer was over: at present, though retaining its separate place in the Prayer Book, it forms part of the morning service on the days when it is read.

The Litany is ordered, by royal injunctions still in force, to be said or sung in the midst of the church, at a low desk, before the chancel door, anciently called the Fold Stool: this injunction had evidently reference to the Jewish priests, 'weeping between the porch and the altar,' as commanded in the Prophet Joel. (ii. 17.)

LITURGY. Denotes all the ceremonies in general belonging to divine *Service*. It is used among the Romanists to signify the Mass; and among us, the Common Prayer. Liturgies (*i. e.*, prescribed forms of prayer,) are of great antiquity: the Jewish Synagogue had its Liturgy; the ancient Christian Churches had their Liturgies, several of which have been handed down to us in whole or in part; we have the Liturgy of Chrysostom, of Basil, of St. Peter, the Armenian Liturgy, the Gallican Liturgy, &c. The Liturgy of the church of England was composed in the year 1547, and established in the second year of King Edward VI. In the fifth year of this king, it was reviewed, because there were some things in it which showed a compliance with the superstition of the times. Some alterations were made, which consisted in adding the General Confession and Absolution, and making the Communion Service to begin with the Ten Commandments. The use of oil in confirmation and extreme unction was left out, and also prayers for the dead, and what related to a belief of Christ's corporal presence in the Eucharist. There were some alterations also in the reign of Elizabeth. In the first year of James I. the Prayer Book was reviewed by order of the king, and some alterations were introduced, particularly in the Office of Private Baptism, and in several Rubrics; five or six new prayers and thanksgivings

were added, and all that part of the Catechism which contains the doctrine of the Sacraments. The Book of Common Prayer, so altered, remained in force till the fourteenth of Charles II., when it was last reviewed. Many supplications have been since made for a review, but without success. See FORMS. See also, a most useful little publication by Archdeacon Berens, 'The History of the Prayer Book,' published by the Christian Knowledge Society.

LOGOS. A term meaning *word*, applied by the Evangelist John, (i. 1, 14,) to Jesus Christ, with a special reference to his character as the *Revealer*, the manifestative *Utterer*, or *Declarer*, (John i. 18,) of the mind and will of the Father.

LOLLARDS, or *Singers*. A society of pious laymen, formed in the first instance, about the beginning of the fourteenth century, at Antwerp, for the purpose of visiting the sick, and burying the dead during a season of pestilence, when the clergy deserted their official duties. The humane motives and religious practice of the new society, caused it to spread throughout Flanders and many parts of Germany; it was encouraged by the respect of the magistrates and the love of the inhabitants, till at length its success excited the jealousy, as indeed it reflected on the reputation, of the clergy. Accordingly, they raised against it the customary clamour of impiety and heresy, so that the name Lollard became a byeword, and was applied to various adversaries of the church of Rome. In England the followers of Wickliffe were called Lollards, and though some of their principles were doubtless of a dangerous political character, yet they lay dormant till the Lollard lapsed into the Puritan. Several Lollards were burnt as heretics before the Reformation.

LOMBARDISTS. The disciples of Peter Lombard, Bishop of Paris, who, in the year 1164, wrote the 'Book of Sentences,' in which he united the two systems of scholastic and ecclesiastical theology.

LORD, THE. The title of 'Lord,' or 'The Lord,' is that which the Christians constantly applied to Jesus Christ, thus expressing their belief that God, (the Lord, Jehovah,) was manifested in Christ for the redemption of the world. (Acts i. 24: vii. 59, 60.)

LORD'S DAY. The first day of the week; the day set apart by the Church in commemoration of the resurrection of *our Lord Jesus Christ* from the dead. Though no Christian denies the

obligation of observing the Lord's day, yet there is much difference of opinion as to whence the obligation arises; some founding it on the authority of the Decalogue, some on a supposed command given to all mankind at the creation, some maintaining^t that apostolic example, ancient usage, and the power of the Church bestowed by Christ himself, is amply sufficient to sanction and enforce the observance. It is argued in reply to the first opinion, that there is no mention of the Lord's day in the Decalogue: that a specific day is there mentioned as the one to be kept holy, the seventh; and that the Apostles have left us no command perpetuating the observance of the Sabbath, and transferring the day from the seventh to the first. In reply to the second opinion it is urged, that this command to Adam is but *supposed*; none is *recorded*; (see Abp. Whately on the Sabbath,) and even granting that there was such a command, there still remains the same difficulty of showing any divine command sanctioning the alteration of the day. The maintainers of the third opinion assert that there is no need to bring Christians under the yoke of the Mosaic Law, for the sake of enforcing the observance of the Lord's day; they observe the Lord's day, they say, as being the day set apart by the Christian Church in celebration of Christ's resurrection. They maintain that he, who declared that whatever his Apostles bound on earth should be bound in heaven, must have given the rulers of Christian churches, power to institute and abrogate religious festivals, provided nothing be done contrary to his word; and they appeal to Scripture and to history as testimony to the fact, that the first day of the week was set apart by the Apostles and early Christians, and was sanctioned as the festival celebrating the resurrection in all ages of the Church. The *hebdomadal* division of time, and the consequent setting apart of one day in *seven*, (rather than any other number,) is retained by the Christian from the Jewish church, as was natural and suitable; the Resurrection being recorded and commemorated, as occurring on the first of the seven days of the week. See SABBATH.

LORD'S PRAYER. The prayer which Christ gave to his disciples on the Mount. Some argue that this prayer was given as a form, some only as a directory. Probably, it was meant to be neither the one nor the other, exclusively; but to be employed, as it is certainly adapted, for either.

LORD'S SUPPER. A title of the Eucharist, or Holy Communion, expressing the true and ancient notion of that Ordinance, in opposition to the popish doctrine of transubstantiation.

LORD'S TABLE. The title of the table on which the 'Lord's *Supper*' is celebrated. Among other terms which have been used to designate the Lord's Table, it is obvious to mention the word 'Altar,' as having been so employed: it is a term, however, which, though it may easily be borrowed in a figurative sense from the ancient Scriptures, is neither found in the New Testament in the sense now referred to, nor has it the sanction of the Church. In the first Prayer Book of King Edward VI., published in 1549, which may be considered as a connecting link between the Missal and our present Prayer Book, the word 'Altar' occurs in the Communion Service, at least three times: but in the service of 1552, (the second Prayer Book of Edward VI.,) it is in every instance struck out; and if another expression is used in the place of it, that expression is *The Lord's Table*. This circumstance is the more worthy of remark, because wherever in the older of these books, the phrase God's BOARD was adopted as descriptive of 'the Lord's Table,' it was allowed to remain. Those, accordingly, who object to the use of the word 'Altar,' as intended to designate the Lord's Table, while they admit that they who so apply the word, talk only as others have talked before them, are fortified in their unwillingness to allow the use of that term, by the fact historically ascertained, that the word in question not only wants the sanction of the Church, but has received the mark of the Church's disapprobation, by having been either omitted or changed for the term 'Lord's Table,' (or God's Board), which they therefore regard as the peculiarly appropriate word to be employed by Churchmen: and, indeed, the only term which, in the light of the above evidence, they can consistently use.

LOVE-FEAST. See AGAPÆ.

LOW-CHURCHMEN. A name given to those who, though firmly attached to the church of England, yet deny that any particular form of church government is so exclusively of divine institution, as to render worthless the ministrations of functionaries in any other Communion. See LATITUDINARIAN.

LOW-SUNDAY. The first Sunday after Easter, so called because it was customary to repeat on this day some part of the

solemnity which was used on Easter-day, from whence it took the name of Low Sunday, being celebrated as a feast, but of a *lower degree* than Easter-day itself.

LUKE, ST., GOSPEL OF. St. Luke was a native of Antioch, by profession a physician, and for the most part a companion of the Apostle Paul. He wrote his Gospel for the benefit of the Gentile converts, and to supersede some incomplete and unauthentic narratives which were in circulation in his day.

LUTHERANS. Those Christians who follow the opinions of *Martin Luther*, the celebrated Reformer of the sixteenth century. The system of faith embraced by the Lutherans is comprised in the Augsburg confession. (See **AUGSBURG CONFESSION**.) The Lutherans acknowledge but two sacraments, viz. baptism and the Lord's supper: but though denying transubstantiation, they are supposed to believe in impanation, or consubstantiation, i. e., that the matter of the bread and wine remain with the body and blood of Christ: they also permit the use of images in churches, private confession, the use of wafers in the administration of the Lord's supper, and the exorcism in the celebration of baptism. With respect to government, in Sweden and Norway, the Lutheran Church is episcopal: in Denmark, under the name of Superintendent, all episcopal authority is retained; whilst throughout Germany, the superior power is vested in a consistory, over which there is a president, with a distinction of rank and privileges and a subordination of inferior clergy; differing in this respect from the parity of Presbyterianism.

LYCHGATE. The gate of a church-yard, through which a corpse (*leich*) is brought in for burial.

MACEDONIANS. The followers of Macedonius, bishop of Constantinople. He, in common with other Arians, (or rather Semi-Arians,) is said to have denied the consubstantiality, and affirmed the likeness of the first two Persons of the Trinity, but positively declared that the Holy Ghost was created. This heresy was condemned at the second general council held at Constantinople, A.D. 381, when the divinity of the Holy Ghost was expressly asserted.

MAGDALENE, MARY. A woman mentioned in the Gospel-history, and so-called, it is probable, from *Magdala*, a

town of Galilee, of which she was a native, or, where she had resided during the early part of her life. Some, without a shadow of proof, have supposed her to be a woman of bad character, and have identified her with the sinful woman spoken of in Luke vii. 37, 39, while others, also without ground, have imagined her to be Mary the sister of Lazarus. Out of the first of these notions, having no foundation in Scripture, arose the Order of the 'Religious of St. Magdalene,' a denomination given to divers communities of nuns of the fourteenth and three following centuries, consisting, generally, of penitent courtesans.

MAGDEBURG CENTURIES. The first comprehensive work of the Protestants on church-history; and so called because it was divided into centuries, each volume containing a *hundred years*; and because it was first written at Magdeburg. The plan of it was formed by Matthias Flaccius, in 1552, in order to prove the agreement of the Lutheran doctrine with that of the primitive Christians; and the difference between the latter and that of the Romanists. It is written in Latin; was faithfully drawn from the original sources, and judiciously compiled. It was, continued by the 'Centuriators,' as the editors were called, only to the year 1300: its publication began in 1560, and was completed in 1574; the work comprehending thirteen volumes folio. See **CENTURIES OF MAGDEBURG.**

MAHOMETANISM, or MAHOMETISM. The system of religion founded and propagated by Mahomet, (or Mohammed,) and still adhered to by his followers. It is professed by the Turks and Persians, and by several nations in Africa and Eastern Asia. While 'the Romish system rose insensibly like a young plant from the seed, making a progress scarcely perceptible from year to year, till at length it had fixed its root deeply in the soil, and spread its baneful shade far around;' 'Mahometism was framed, and introduced, and established, within a very short space of time, by a deliberately-designing impostor, who most artfully accommodated that system to man's nature, but did not wait for the gradual and spontaneous operations of human nature to produce it. He reared at once the standard of proselytism, and imposed on his followers a code of doctrines and laws ready framed for their reception. The tree which he planted did, indeed, find a congenial soil; but he planted it at once, with its trunk full formed, and its branches displayed.' The religion is a kind of spurious offshoot from Christianity;

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since but for the Gospel, it could not have arisen. Mahomet confessed the divine Mission and Messiahship of Jesus, (whom he calls the son of Joseph and Mary,) and professed to be the promised 'Comforter.' His religion, which is a kind of compound of Judaism and Paganism with the Creeds of some heretical Christians, was probably recommended in a great degree by his zealous inculcation of the divine *Unity* (as opposed both to the heathen Polytheism, and to the Tritheism into which many Christians seem to have fallen,) and abhorrence of image-worship; to which may be added, his doctrine, so acceptable to the Natural Man, of the right of *coercion* in religious matters, and of the *political ascendancy* to be enjoyed by true-believers.

MAN OF SIN. A term by which, in the New Testament, (2 Thess. ii. 3,) 'Antichrist' is characterized. This phrase, in which the Antichristian apostasy is personified, seems to be analogous to the language in which the Apostle describes the true church of God as 'one new man,' (Eph. ii. 15,) and 'a perfect man,' (Eph. iv. 13,) made up of Jews and Gentiles.

MANICHEES. A religious sect, deriving its name from *Manes*, its founder. They entirely distorted Christian doctrine; accommodating it to a conformity with the Persian Theosophy, and attempting to explain Christianity by that system. Manicheism took its rise in Persia, A.D. 274, and began to prevail in the West in 276, in which year, also, its founder was put to death. In 372, an edict was issued against the Manichees, which excited their enthusiasm, but failed to root out their doctrine: for the sect continued to exist, especially in North Africa, being revived in that country, by Faustus, in the year 400. Another severe edict was issued against the Manichees in 445; but as late as the year 602 they were found still subsisting.

MANIFESTATION OF GOD. This term is used with reference to that which God has been pleased to *make known* of Himself to man, as distinguished from what He has *concealed*. 'Much there is, we have reason to believe, quite hidden from us, pertaining to the Divine Being, that is totally independent of any relation to mankind: and we are also led to infer from several incidental glimpses afforded us by revelation, that there are certain distinctions in the divine nature, which correspond in some measure with the several relations to ourselves in which

God has manifested Himself to us. But, what these distinctions are, we are quite unable to comprehend; nor are we encouraged to indulge in curiously inquiring. Scripture chiefly teaches us what they are *not*; guarding us carefully against the notion of three Gods: but what are the relations *to each other* of the Father, the Son, and the Holy Spirit, it leaves unexplained; dwelling strongly on their relations *to us*, as constituting a threefold manifestation to mankind of the one God.' 'No man hath seen at any time the only-begotten,' &c. (John i. 18.) The word 'declared' (ἐξηγησατο) meant, in old English, made manifest.

MARCIONITES. A sect denominated from their author, *Marcion*, who was the son of a bishop of Pontus, and flourished between the years 130 and 160. To the two principles, the one good, the other evil, already admitted by the Gnostics, the Marcionites added a third, whom they conceived to be the creator of the world, and the God and legislator of the Jews; and asserted that he was in a state of continual hostility with the evil principle, but desirous of usurping the place of the Supreme Being. Mankind, they affirmed, were governed despotically, by the former of these beings; but, they added, that the Supreme had sent down his own Son for the deliverance of all, who, by self-denial and austerity, sought to obtain that happiness. The followers of Marcion, (and Cerdon, who was his co-partner in this heresy, though the sect was distinguished by the name of the former,) entirely rejected the Old Testament, and the whole of the New, except part of the Gospel of St. Luke, and ten epistles of St. Paul, which were greatly interpolated. This sect was not only diffused through Rome and Italy, but extended itself over Palestine, Syria, and Egypt.

MARRIAGE (OF CLERGY). Much uncertainty prevails respecting the origin of the restrictions placed upon the marriage of the clergy by the Latin church, but the great probability is, that the custom was first derived from some of those Gnostic sects which laboured to combine the gloomy speculations of oriental philosophy with the simplicity of the Gospel. St. Paul notices the heresiarchs who, even in his day, began to forbid marriage. Like other ascetic practices, the custom of voluntary celibacy was received with great favour in the Egyptian churches, and was thence brought to Italy by Athanasius during his exile. The popes eagerly promulgated a

system which rendered the hierarchy a separate and distinct body easily wielded by a single ruler, because there were no ties of family to divert ecclesiastics from promoting the interests of the Church. Still the rule of celibacy was long resisted, and particularly in England, where (as Walter Mapes assures us) the parochial priests long refused to part with their wives. Some of the Romish doctors assert that celibacy of the clergy is of divine obligation, but the great majority receive it as a rule of conventional discipline, which the Church may enforce or abrogate at pleasure. In all the Reformed Churches the marriage of the clergy is left as discretionary as that of the laity, and though efforts have been made at different times to recommend celibacy, the proposal has been very coldly received by most Protestants.

MARTYR. This word, which simply means a *witness*, is applied almost exclusively to those who submit to *death*, in order to *testify* their belief in Christianity.

MARTYROLOGY. A catalogue or list of those who have suffered martyrdom for their religion, including the history of their lives and sufferings. Eusebius of Cæsarea was the first who wrote an extensive history of the Christian Martyrs: it was translated into Latin by St. Jerome, but has been long irrecoverably lost. St. Jerome's own work on the same subject is regarded as the great martyrology of the Latin church; but it is little used in comparison with later compilations of idle legends and pretended miracles. Some efforts, however, have been recently made by enlightened critics to expose these fictitious narratives, and they have been pretty generally successful, even in Spain and Italy. Fox's 'Book of Martyrs' may be regarded as the principal Martyrology of the Anglican Church.

MASORA, or, *the Tradition*, viz., for preserving the true reading of the Scriptures. Various readings having arisen, the Jews had recourse to a canon which they judged to be infallible; they pretended, that when God gave the law to Moses on Mount Sinai, he taught him, first, its true reading, and secondly, its true interpretation; and that both these were handed down by oral tradition, from generation to generation, until at length they were committed to writing. The former of these, viz., the true reading, is the subject of the Masora; it has been said that to it we owe the first division of the Bible into chapters and verses.

MASS. The office of prayers used in the Latin Church at the celebration of the Eucharist. The Romanists believe that the bread and wine are by the act of consecration transubstantiated into the very body and blood of Christ, and that they are thus offered as an expiatory sacrifice for the living and the dead. According to Baronius, the name is derived from the Hebrew *Missach*, which signifies 'an oblation,' but it more properly comes from *Missa missorum*, or the dismissal of Catechumens and excommunicated persons from the congregation when the Eucharist was about to be celebrated, the deacon then saying to them, '*Ite; missa est.*'

As the Romanists believe the mass to be a lively representation of the passion of our Blessed Saviour, so every action of the priest, and every particular part of the service, are regarded as dramatic allusions to all the several circumstances of his passion and his death. There are various kinds of masses used in the Romish church; at High Mass the service is sung: at Low Mass the prayers are merely recited. The Mass of the Holy Ghost is generally reserved for the installation of ecclesiastical dignitaries. Occasional masses are celebrated in honour of the Virgin and of several saints and martyrs. Special masses are said for the deliverance of souls from purgatory; and in these the ceremonies are more or less imposing, according to the amount of money bequeathed for the purpose by the deceased, or contributed by his relatives. During the middle ages different forms of masses were used by different churches, but the Romish form gradually triumphed, and is now almost universally received in the Latin communion.

MASSILIANS. 'A party of theologians in Southern Gaul, who, about the year 425, with John Cassian of Marseilles, (*Massilia*), a pupil of Chrysostom, at their head, assert the necessity of co-operation of divine grace and the human will, maintain that God works differently in different men, and reject the doctrine of predestination as a vain speculation of mischievous tendency. They were called at first Massilians; afterwards, by scholastic writers, Semipelagians.' See Riddle's 'Eccl. Chron.'

MATERIALISTS. A sect in the ancient church, who supposed that God, in the creation, wrought on an eternal *matter*, instead of admitting Him alone to be the cause of the existence of all things. In later times, this name has been

given to those who maintain that the soul of man is composed of *matter*; or that the principle of perception and thought is not a substance distinct from the body, but the result of corporal organization.

MATINS. Prayers offered in the *morning*. The duty of morning prayer was strongly urged by the early fathers: St. Clement declares that men are unworthy of light who do not offer adoration to its author at the earliest dawn. The custom of offering prayers at sun-rise is still preserved in some of our collegiate establishments; and though obvious reasons prevent it from being generally established, yet it is to be hoped that this period of the day is never allowed to pass without the offering of private devotion.

MATRIMONY. See **MARRIAGE**.

MATTHEW, ST., GOSPEL OF. Matthew, surnamed Levi, was the son of Alpheus, and a native of Galilee. Before his conversion to Christianity, he was a publican or tax-gatherer under the Romans; he was called from the receipt of custom to be an Apostle of our Lord. He is generally allowed to have written, the first of all the Evangelists, in Judæa, whilst the Church consisted only of the circumcision, and therefore for the use of the Jews.

MAUNDY THURSDAY. The Thursday before Easter. This day is called (*Dies Mandati*,) *Mandate* or *Maundy Thursday*, from the commandment which our Saviour gave his Apostles to commemorate the Sacrament of his Supper which he this day instituted; or as others think, from the new commandment which he gave them, 'to love one another.' On this day Penitents (that were put out of the Church on Ash Wednesday) were received again.

MAY, TWENTY-NINTH OF. A day of public thanksgiving to Almighty God, for having put an end to the great rebellion, by the restitution of the King (Charles II.) and Royal family, which took place on the 29th of May, 1660. In memory whereof that day in every year, is by Act of Parliament appointed to be for ever kept holy. It is, however, remarkable, that the Act neither provides for, nor establishes any Office for the use of this day; nor has the Sovereign, by whose order and direction alone the several Occasional Offices are printed and annexed to the Book of Common Prayer, any authority invested in him to enjoin their use. See **OCCASIONAL FORMS**.

MEANS OF GRACE. The *channels through which the aid* of God's Spirit is, ordinarily, communicated to the soul. Some are accustomed to make a scale of the means of grace, and to represent certain ordinances as superior vehicles of grace to certain others, though without any authority from the word of God; and some, again, maintain that there are ordinances of divine appointment, the Sacraments, for instance, which are to be regarded as the 'exclusive' channels of grace. The opponents of either of these systems, allow that the ordinances of Christ are *among* the means of grace through which he has thought fit to convey to his faithful servants his holy influences, but they consider the Sacraments as only '*among* several things, all of which together are indispensable.'

MEDIATOR. One who comes *in the midst* (in medio) between two parties that are at strife with each other, or between whom there is a variance. Our blessed Saviour is the appointed Mediator to bring about a reconciliation between God and man. The Scriptures, (Tim. i. 5,) and, as following them, our Church (Art. VII.) declare that Christ is 'the only mediator between God and man.' Some, however, (for instance the Romanists,) while they maintain that there is only one *Supreme* Mediator, yet admit into their religious system, a number of subordinate mediators, such as saints and angels; whilst others, by attributing to the Ministers of religion, certain imaginary powers of a sacerdotal nature, do, in effect, invest them with a quasi-mediatorial authority; such as, in the opinion of their opponents, has as little authority from the Scripture, as from the statements contained in the Formularies of our own Church. See LAITY, and PRIEST.

MEETING-HOUSE. A place appropriated by Dissenters to the purpose of public worship: such places were, for a considerable time, prohibited by the Conventicle Act; but are now fully recognised by the laws.

MENDICANTS, or BEGGING FRIARS. Several Orders, who, having no settled revenues, are supported by the charitable contributions they receive from others. These Orders were first established in the thirteenth century, by Pope Innocent III., and were regarded with the utmost esteem and veneration through all the countries of Europe. This number, however, grew to such an extent, that they became a burden not only to the people, but to the Church itself: Gregory X. remedied this

inconvenience, and reduced them to four societies or denominations, viz., the Dominicans, the Franciscans, the Carmelites, and the Augustins.

MERITS OF CHRIST. An expression used to denote the obedience of Christ, in respect of both what he did and suffered; by which obedience he *deserved* or *earned* our title to salvation. Our Church declares, that 'we are accounted righteous before God, only for the *merit* of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.' XIth. Art. of Relig.

MESSIAH, or ANOINTED. A word meaning the same in Hebrew as in Greek, and given by way of eminence as a title to our Lord, in reference to his threefold office of Prophet, Priest, and King. See **CHRIST**.

METHODISTS, POPISH. Certain Controversialists of the seventeenth century, who attempted, by force of argument, to silence the Huguenots in France; their method of disputing, however, was disingenuous and unreasonable. The most celebrated of these Methodists was the famous Bossuet, who published for this purpose, his 'History of the Variations of the Protestant Churches.'

METHODISTS, PROTESTANT. A numerous body of Protestant Dissenters, founded A.D. 1729. They are divided into two classes, the followers of Mr. Whitfield, or the Calvinistic Methodists, and the Wesleyan or Arminian Methodists. These latter separated into two bodies in the year 1797; one styling themselves Primitive Wesleyan Methodists, the other the New Methodist Connexion; the ground of the separation was church government.

METROPOLITAN. In the English church, synonymous with Archbishop, the Bishop who presides over the other Bishops of a province. It sometimes means merely the Bishop of a Mother Church, or of the chief church in the chief city.

MIDDLE AGES. The barbarism of this period may be said to have begun about A.D. 510, when the Barbarians had made an irruption into the West very prejudicial to the interests of literature. Learning was preserved in the bishops' schools and monasteries: the works of ancient authors were kept in the libraries of the monasteries; but the libraries of monks and churchmen were composed chiefly of ecclesiastical and ascetic works. Greek literature was generally neglected; Latin, but

poorly cultivated: rhetoric was turned into bombast, the liberal acts comprised within a few barren rules; and the study of philosophy abandoned and decried. This barbarism almost *extinguished the light* (hence the name '*Dark Ages*,') and life of Christianity; as the influence of the Church in the course of its previous corruption, had already suppressed ancient literature. See Riddle's '*Eccl. Chron.*'

MILITANT, CHURCH. A term applied to the *whole congregation* of faithful men on earth, (in distinction from the Church *triumphant* in heaven,) as engaged 'to fight manfully' under 'Christ's' banner against sin, the world, and the devil; and to continue his faithful *soldiers*, (milites,) and servants unto their life's end. See '*Baptismal Service.*'

MILLENARIANS. Those who believe that Christ will reign personally on earth for a thousand years. See **MILLENIUM.**

MILLENIUM. A term generally employed to denote *the thousand years*, during which, according to some divines, our Lord shall reign personally on earth, (at Jerusalem,) with his saints, after the first resurrection. The maintainers of Millenarian doctrines rest on the *literal* interpretation of certain prophecies, but chiefly on the twentieth and twenty-first chapters of the Book of Revelations. Their opponents insist upon a figurative and spiritual meaning being given to these passages; they say that a literal interpretation is at variance with the general character of the Christian religion, contradicts express declarations in parts of Scripture which are not prophetic, and is opposed to the universality of Christ's kingdom. They maintain that 'for Christ to return in bodily person to the earth, and reign at Jerusalem, or in any other place, would be to go back to an earlier and more imperfect stage of the divine dispensation; that we ought to be satisfied, and much more than satisfied, at our Lord's presence in the Spirit, as being far more expedient for us, than if he were present in the flesh: that we have no need, and that Christians never will have need, to make a pilgrimage to Jerusalem to worship their Lord; for, "if any man will keep his saying, he will come unto him, and make his abode with him." See '*Scripture Revelations concerning a Future State.*'—Lecture VII.

MINISTER. A Latin word synonymous with Deacon, now, however, applied to the Clergy in general; some object to Presbyters being styled the Ministers of a Church, or Ministers

of a Parish, as being a mode of expression quite inapplicable to the office of authority and superintendence to which they are called.

MINISTRY, HIRED OR PAID. Ministers of religion who live under an establishment, are frequently represented as 'hired' functionaries. Those who object to this term, do so on account of its utter inapplicability, because they consider that the clergy of an endowed Church, are the only unhired teachers of religion, their maintenance being derived from original sources, and quite independently of the congregations to whom they minister.

MIRACLES. A miracle is a perceptible change in the order of the visible and material universe, and is therefore an appropriate indication that some corresponding spiritual or moral change has taken place. It is the *sign* of God revealing and appointing, (therefore a miracle and a new revelation go together); but it is inconsistent with the permanent course of an appointment once made. God's first great miracle was the creation and the establishment of the order of the universe; and this being done, the system was left to work as by a power pervading it. God's last great scene of miracles was, the revelation of the Christian scheme; and this being established, its continuance is, in like manner, left to the ordinary operation of that appointment; miraculous interposition *now* would indicate that the Christian scheme hitherto has not conveyed all the truths requisite for mankind. See Hinds's 'Rise and early Progress of Christianity,' vol. ii., p. 69.

MISERERES. Elbowed stalls, often found in Cathedral, Collegiate, and Minster churches, with seats that may be turned up, so as to give an opportunity of kneeling in those parts of the service in which the language of *supplication* ('Miserere,' *have pity*,) occurs.

MISHNA, or *Repetition*, (as it literally signifies,) is a collection of various traditions of the Jews, which, they pretend, were delivered to Moses during his abode on the Mount, and were transmitted, through a succession of persons, to the Rabbi Jehuda, who, after a labour of forty years, made a digest of these traditions. This digest is called the Mishna, and is in many cases esteemed above the written law itself. The commentaries on the Mishna are called Gemaras; and the Mishna or text, with its Gemara or commentary, constitute the Talmud.

MISSAL. The recognised liturgy of the Romish church, containing the several *masses* to be said on particular days. In ancient times *Missa* included every part of divine service, and hence the Missal includes a great variety of liturgical services, some of which are very ancient and belong to the purest ages of the Church. Pius V. undertook, in 1570, a thorough revision of the Romish Missal, and ordered that the work thus improved should be received as the standard of the Latin church. Since that period the alterations that have been introduced are few and unimportant. See **MASS**.

MISSION. The *sending forth* of persons to preach the Gospel. Thus Jesus Christ gave his disciples their mission when he said, 'Go ye into all the world, and preach the Gospel to every creature.' (Mark xvi. 16.) In modern times, the name *Mission* is applied to societies of Christians zealous for the glory of God and salvation of souls, who seek to diffuse the knowledge of the Gospel, and the light of Christianity in benighted and heathen lands. See the next Article.

MISSIONARY. The Apostles may justly be regarded as the first missionaries, and ecclesiastical history records the exertions which they made to convert the heathen in the most remote lands. Though this missionary zeal became less vivid in subsequent ages, yet the early British Christians or Culdees were honourably distinguished by their exertions to convert the Scandinavian and Germanic tribes, while several of the Benedictine monks taught in wild and remote districts the first principles of the Gospel and the first elements of civilization. But in the centuries immediately preceding the Reformation, a lethargy had fallen on all the Christian churches; it was not until a large part of Christendom had revolted from the papacy, that the Romish court saw the importance of gaining new subjects in Asia, Africa, and America. The Jesuits were the most zealous and active of these missionaries; but it must be confessed that the methods they pursued tended much more to make disciples to themselves and to the pontiffs of Rome, than to form the mind to the reception of evangelical truth. The Romish missionaries are placed under the control of the 'College for the Propagation of the Faith,' which was founded in 1627; and a similar establishment has since been formed in France.

In 1701 Societies for the Propagation of the Gospel were founded in the Churches of England and Scotland; the example

was followed by various dissenting bodies, while the Moravians of Germany exerted themselves with a zeal and devotedness in the most barbarous lands, worthy of the highest praise. The Church Missionary Society was formed in 1800, and has now about sixty establishments in various quarters of the globe. Although the success of Christian missionaries has not been so signal and decisive as could be desired, there are gratifying evidences that the light of the Gospel is gradually spreading over the whole earth, and that Christianity, with its attendant civilization, has a sure prospect of no distant triumph over heathenism and barbarism.

MITRE. This seems to have been originally a sort of cap or *turban* worn by the Medes, and, it is likely, other Orientals: forms of it distinguished the king, the highest nobles, and the rest. Hence, probably, a peculiar form of it distinguished the Bishop, and thus the name was appropriated altogether. The *cloven* form of the Mitre is supposed to have been derived from the mistaken notion, (for such it is,) of ‘cloven *tongues*,’ the Greek for which would have been *διεσχίσμεναι*, both the verb and the tense differing from *διαμεριζόμεναι*, which means *distributed*; (in the Latin ‘*dispertitæ*,’ which denotes the same; not ‘*discissæ*,’) and intimates that a distinct flame was on each, not one great blaze enveloping all together. So the ‘soldiers parted (distributed) the garments, but would not rend the coat,’

MODUS. A fixed sum paid in commutation of tithes, generally arising from ancient usage, but sometimes originating in a special agreement. Hence the name ‘modus,’ which signifies a ‘special *manner* of tithing,’ (modus *decimandi*,) different from the ordinary method of taking tithes in kind.

MONASTERY. The residence of persons, whether male or female, who have bound themselves by monastic vows. During the persecutions in the early ages of Christianity, many believers sought shelter in the mountains and deserts, where they gradually acquired a taste for solitude and devotion. The mystic theology of various oriental sects in Persia, Syria, and Egypt encouraged this passion for asceticism and austerities; and probably the Jewish Essenes differed but little in their practices from the first Christian ascetics. From their *solitary* life they obtained the name of ‘monks’ or ‘monastics,’ that is, ‘persons living *alone*’ (*μόνοι*); and they were early divided into *Eremites*, who dwelt by themselves in remote places; *Cœnobites*,

who formed monastic communities; and Sarabaites, who had no permanent residence. In process of time, the name of 'monks' was confined almost exclusively to the Cœnobites; the fame of their piety and sanctity was so great that bishops and presbyters were often chosen out of their order, and from the fifth to the thirteenth century the passion of erecting monasteries, or edifices in which the monks and holy virgins might serve God in the most commodious manner, was carried beyond all bounds.

The dissolution of monasteries began so early as 1312, when the order of the Templars was suppressed, and a portion of their possessions transferred to the Knights of St. John of Jerusalem. During the fifteenth century several other houses were dissolved, and their revenues transferred to the universities of Oxford and Cambridge. At length Henry VIII. obtained an act of parliament, by which all the religious houses throughout England were dissolved, and their estates annexed to the crown. The number of monastics thus driven from their establishments may be estimated at fifty thousand, and the forfeited revenues, computed in the present value of money, must have considerably exceeded a million sterling.

MONOPHYSITES. A general name for all those who assert that there is but one nature in the Lord Jesus Christ. The Monophysites, however, properly so called, are the followers of Severus, a monk of Palestine who lived in the sixth century; they are divided into two sects or parties, the one African and the other Asiatic. In the seventeenth century, a small body of Monophysites in Asia abandoned, for some time, the doctrine and institution of their ancestors, and embraced the communion of Rome, but the African Monophysites stood firm to their principles. In the eighteenth century, both parties, notwithstanding the most earnest entreaties and alluring offers, refused to enter into communion with the Romish church. The Monophysites, though asserting but one nature in our Lord, do not deny his divinity; they maintain that the divine and human natures were so united as to form only one nature.

MONOTHELITES. An ancient sect which owed its origin to the vain curiosity of the Emperor Heraclius. This prince, A.D. 629, proposed to his Bishops the unprofitable question, 'whether Christ, of one person but two natures, was actuated by a single or a double will.' The Greeks in general favoured the former opinion, the Latins the latter. It was not until the

year 680 the sixth general council was assembled at Constantinople, which formally pronounced that two wills were harmonized in the person of Christ. Such is still the doctrine both of the Greek and Latin churches; and with the establishment of this doctrine, the controversy respecting the incarnation, after an uninterrupted duration of about three hundred years, expired.

MONTANISTS. The followers of Montanus. This vain and superstitious enthusiast gave out, A.D. 170, in different provinces of Asia, that he was the Paraclete, or Comforter, whose return on earth, before the second coming of Christ, was expected by many Christians; he had many followers, and his success is attributed, partly to his association with two prophetesses, who confirmed his mission; partly to the severity of the morality he inculcated; but above all, to his having found an advocate in the celebrated Tertullian: the heresy was condemned by several Asiatic councils at the time of its eruption, and made very little progress after the second century.

MORAL LAW. A title given to that part of the ancient Law of Moses, which was *not* ceremonial, and which acquired that name because it was designed to regulate the principles and the *character* ('mores') of mankind. The 'Decalogue' is also sometimes specially called the Moral Law. It is of importance to point out that the moral law is obligatory upon Christians, not because it is part of the Mosaic economy, but because it is 'moral,' because its principles are of inherent, and so of eternal obligation. Our Church asserts the perpetual obligation of the Moral Law in the VIIth Article of Religion.

MORAVIANS. A body of Christians whose rise has been ascribed (though the Moravians themselves do not admit it,) to Nicholas Lewis, Count of Zinzendorf, a German nobleman, who, about the year 1721, is supposed to have settled at Bartholdorf, in Upper Lusatia, and whose first effort was upon some families in *Moravia*, of whom he made proselytes, and engaged them to leave their own country, and settle in his neighbourhood. The Society increased so rapidly, that in a few years they were possessed of an orphan-house, and other public buildings: they gave their habitation the name of Herenhutt, and hence they are sometimes called Herenhutters, or Herrnhutters. The Society themselves, however, date their existence from a much earlier period; and assert that they are descended from the old

Moravian and Bohemian brethren, who existed as a distinct sect sixty years before the Reformation. They are a sober and inoffensive people; are numerous in some parts of Germany and America; but have never multiplied much in Great Britain. The form of church-government which the Moravians acknowledge is episcopal; which some contend leaves them inexcusable for remaining in this country as a separate body from the national Church. It is argued, on the other hand, that if a Bishop or other pastor, be a pastor of a *tract of land*, and not of *people merely*, just as a king is sovereign of certain *territories*, and of all things and persons therein without exception; then and then only, the Moravians, on settling in England, were bound to join the English church, unless convinced that it was unlawful to do so. See 'Episcopacy of Moravian Church, in a Letter to Dr. Hook.' 1841.

MORMONITES. This strange sect, which has sprung up within the last twenty years, was founded by Joseph Smith, a native of Palmyra, in the state of New York, who pretended that an angel had revealed to him the place where certain ancient records were deposited, giving an account of the early settlement of the Ten Tribes of Israel in America. He published a pretended translation of these plates, under the name of the Book of Mormon, and it was received by misguided multitudes, not only in America, but in the north of England, as a second Bible. The book bears such obvious marks of forgery, that it could only impose upon the most ignorant and credulous; yet Smith made so many converts, that he was able to build a considerable town in the state of Missouri, and to commence the erection of a temple, which he predicted would be more wonderful than that of Solomon. The Mormonites were so disliked by their neighbours that a civil war arose between them and the rest of the Missourians, which the power of the American government was unable to restrain. Smith has been killed in a recent disturbance; but his followers still regard him as a prophet, and are said to expect his resurrection.

MORTIFICATION. The *putting to death* of the sinful affections of our nature; according to which figure our Church prays, in her Baptismal Service, that the baptized person may be enabled to 'crucify the old man, and utterly abolish the whole body of sin.' This term has, however, at different periods, been misapplied, to certain voluntary inflictions of pain, or acts of

self-denial which are supposed by those who employ them to have, if not a meritorious efficacy, yet a useful moral influence upon the sufferers. Those who disapprove of such practices as these, ground their disapprobation upon the unscriptural character of these voluntary austerities. Our Lord, in the religion he taught, allows of no exemption from moral duties, no refusal to bear the cross which may be allotted to each, and yet never enjoins or encourages any self-inflicted pain, or useless exposure to danger. The mortification He inculcates is habitual self-control, a readiness and firmness in the performance of each appointed duty, however painful, which is a kind of self-denial more difficult to the natural man than occasional or even habitual austerities, than self-imposed hardships and pains. His religion differs in this most important respect from any that was ever devised either wholly or in part by man. See also, Paul, who enjoins upon Christians to 'mortify uncleanness, inordinate affection, evil concupiscence,' &c.; and who was always ready to bear or forego anything rather than flinch from his great work, yet so far from scourging, or in any way mortifying *himself*, he claimed his privilege of a Roman citizen to escape it, when he could do so without compromise of duty: the difference is most marked between him and the ascetics of later days. But, every religion, either wholly of man's devising, or mixed, and modified, and corrupted with human inventions, will be found to place religious excellence more in self-inflicted sufferings than in moral duties; to prize more that mortification which consists in voluntary endurance of pain and privation, than that which the Scriptures speak of, the habitual repression of evil passions. Nay more, it will generally be found that the prevalence in any religion of general laxity of morals and of severe austerities, will keep pace with each other. The greater the merit attached to the self-inflicted sufferings of certain devotees, the greater will be the indulgence for habitual disregard of the general rules of morality; and the stricter the requisition of fasts and other mortifications at certain seasons, according to certain prescribed regulations, the less the general restraint at other times.

MORTMAIN. Land belonging to any corporate body, ecclesiastical or temporal. Such land is said to be held in mortmain (*in mortuâ manu*), or 'the dead hand,' because cor-

porations having perpetual continuance and succession, the lord lost the profits in his land which he derived either from the services of his tenant while alive, and the fees paid by the next heir on his death. The granting of land in mortmain was forbidden by Magna Charta, and the prohibition has been continued by repeated acts of parliament up to the present day; the law has prevented a large amount of property from being given to charitable uses.

MORTUARIA, MORTUARIES. Gifts left by a man to his parish church, as a recompense for his personal tithes and of his offerings not duly paid. They were first introduced at the Council of Ænsham. In the time of the Plantagenets noblemen frequently bequeathed their best horses, with armour and caparison, to be led before their bodies in the funeral, and to be then delivered as mortuary fees to the clergy. This was the origin of the practice of leading horses at the funerals of persons of distinction. Mortuaries were changed into money payments in the reign of Henry VIII.

MULLION. A term in Gothic architecture applied to the upright bars or rather stone shafts dividing the general aperture of a window into secondary openings. Mullions invariably occur in Gothic windows, except when they are very small, being in fact absolutely necessary when no other mode of glazing was practised than that of small panes set in lead, because without some strong support they would be damaged by a high wind. The number of mullions depends on the size of the windows; there are usually two or three, but the great window in the façade of York Cathedral has seven, and that over Westminster Hall has eight mullions.

MYSTERIES. Rude dramas on Scriptural subjects, which were favourite spectacles in the Middle Ages, and represented at solemn festivals.

MYSTERY. This word (*μυστήριον*) means a *revealed secret*. The ancient Pagans, especially the Greeks, had mysteries; and these certainly were always *secret*; but all Greeks, without distinction of rank or education, nay, perhaps even slaves, might be *initiated*, (*μυεῖσθαι*;) such was the case, for instance, in the Eleusinian mysteries. It is the remark of Josephus, 'that the principal doctrines of each nation's religion were made known, among heathens, only to a chosen few, but among the Jews, to the people no less than to the priests.' It

appears that in many of these Mysteries, certain *emblems* or symbols, (thence called themselves Mysteries,) were displayed either to the initiated, in the course of their training, or to the people; and that the *explanation* of these to the initiated, was the mode in which they were instructed. The word *mystery* is often understood as something *hidden from us*, and which we are not to seek to know. It is most important, therefore, to remember, that this is the reverse of the Scripture sense; which is, (i.) something that *was* kept secret, and is *now* 'made *manifest*.' (Rom. xvi. 25, 26.) 'The mystery of the Gospel,' (Eph. vi. 19.) &c. Or (ii.) something of an *emblem*, whose signification is explained to all disciples: first, ('To you it is given to know the Mystery of the kingdom of God, (Matt. xiii. 11,) i. e., to all the disciples:) and *all* who 'believed in his works,' done 'in the Father's name,' were received if they would come to Him as disciples. Many parts, indeed, of the Gospel scheme are but very imperfectly revealed; but Paul calls any doctrine a *Mystery*, not so far forth as it is *hidden*, but, on the contrary, so far as it is *revealed*. 'This' [*marriage*] 'is a great *Mystery*, but I speak [I mean] concerning Christ and his Church,' (Eph. v. 32.) *Marriage*, that is, is a *Mystery* not in itself, but when regarded as an *emblem* of the union of Christ and his Church. So, in the 'Revelations,' ('Mystery, Babylon the Great,' &c., Rev. xvii. 5,) this female figure is an *emblem*. So in our Communion Service, 'we who have duly received these holy Mysteries,' the word '*receive*' would make it clear, if any one could otherwise have doubted, that the Mysteries are the bread and wine, regarded as symbols or emblems; having a moral meaning *hidden beneath* the material substance.

MYSTICS. Certain pious persons, who have been also called Quietists. They profess a pure and sublime devotion, accompanied with a disinterested love of God, free from all selfish considerations; and they believe that the Scriptures have a mystic and hidden sense which must be sought for, and into which it is necessary that men be *initiated* (*μυεῖσθαι*), in order to understand their true import. The Mystics are not confined to any particular denomination of Christians, but may be found in almost every form of religious profession. Their chief error is the neglect of the divinely appointed ordinances, and a fanatical indulgence in ideal reveries. The mystical sense of Scripture is that which is *hidden beneath the literal*: thus

Jerusalem is literally a city of Judea; but mystically, the heavenly Jerusalem, the eternal habitation of the saints.

NAME. A term used in Scripture in various significations. When used in connexion with the Deity, it denotes his power, his authority, (Phil. ii. 10,) the manifestation of his presence. (Deut. xii. 13.) It is also the expression usually adopted to denote a new manifestation of the Godhead: thus the Lord says to Moses, 'I appeared unto Abraham, unto Isaac, and unto Jacob, *by the name of God Almighty, but by my name Jehovah* was I not known unto them.' (Exod. vi. 3.) When Messiah was foretold, Isaiah not only used the term Immanuel but this word also, which to the Jews equally indicated another manifestation of the God of their fathers. In our Form of Baptism it has the same force, making it equivalent to a command to baptize unto the Father as God, unto the Son as God, and unto the Holy Ghost as God. See Abp. Whately's 'Sermon on Name Immanuel.'

NAVE. The concave centre or body of a church, as distinguished from the aisles. In some of our old writers the word is written *nef*, but it is always used to signify the central portion of an ecclesiastical edifice.

NAZARENES. A name given to those Christians, who, about A.D. 66, at the commencement of the Jewish war, are said to have retired from Jerusalem to Pella, on account of their strict adherence to the Mosaic Law. Some of them are supposed to have retained the name of Nazarenes, and others that of Ebionites; though this point has been disputed. At all events the Nazarenes, or Christians who adhered to their prejudices in favour of the Mosaic law, began to be distinguished *as a sect* about this time. It seems to have been, also, a name given generally to Christians by the Jews, and which had previously been used to denote those who revolted from the Romans; ('a ringleader of the sect of the Nazarenes.' Acts xxiv. 5.)

NECESSARY DOCTRINE AND ERUDITION (*for any Christian man*). A book which the people received from their Sovereign, Henry VIII., in the year 1543 as preceding the legal prohibition of reading the Scriptures. In contradistinction to the 'Institution of a Christian Man,' (q. v.) which was called the 'Bishops' Book,' the present formulary was called the 'King's Book.' The 'Necessary Doctrine,' was not, like the other, sanc-

tioned by the authority of Convocation, but was composed by a committee originally nominated by the king; their compositions receiving the stamp of his personal approbation. Henry himself had a considerable share in the execution of the work, the chief part of which was corrected by his own hand; and evidence still remains of the diligence with which he had collected and compared the opinions of his bishops and divines on the different points of discussion. The 'Preface' was probably written by himself; and, among other matter, contains a vindication of the late prohibition of the Bible. This work has occasioned in the present day, much discussion and dispute, arising from the prejudices of its readers. One party has confidently appealed to it as a criterion of the opinions of the Reformers on many doctrinal points, in opposition to the Church from which they had separated: another party has condemned it in the most unqualified terms, as leaning even in doctrine towards popery rather than Protestantism. For a full account of the plan and contents of this work, see Carwithen's 'Hist. of the Church of England,' ch. vii.

NECESSITY. This word properly expresses the notion which the ancients entertained that *Doom* ('Necessitas') governed all human events, and made compulsory all human actions. It has been subsequently introduced into the language of theology, and signifies very nearly the same thing as Predestination. Some represent this doctrine as doing away with men's responsibility for their actions, because they *must* act, or cannot but act, in a certain way, as subjects of the irresistible law of necessity. Such, however, should remember, that while our Lord warned his disciples that all things which were written concerning his rejection and death *must* take place according to divine appointment, as they had been foretold in the Scriptures; He warned them also, that this would make no difference as to the guilt of the agents who 'fulfilled these prophecies in condemning Him.' 'That a crime will certainly be perpetrated, and is clearly foreseen by one who has prophetic power, makes no difference in the guilt of the criminal. His act is foreseen, but not commanded; his evil disposition is known, but not thereby justified; and though it may not depend on each of us, whether this or that event shall take place, it does depend on us, whether we shall have a share in it. It may be out of our power to prevent an evil; but it is in our

power to join in producing it or to stand neuter, or to oppose it; and we shall each be responsible accordingly, not for the event, but for our share in it: 'It *must* needs be that offences come, but woe unto that man by whom they come.'

NEOLOGY. This term, which signifies *new doctrine*, has been used to designate a species of theology and biblical criticism which has been advocated by many German divines and professors in universities. They make reason the standard by which revelation is to be measured; and having assumed certain general principles as necessary deductions of reason, they reject everything opposed to them as unworthy of rational belief, or at least explain it away till it is made to accord with the assumed principles. The vain conceit that the doctrines of religion were capable of philosophic demonstration, which prevailed among the followers of Wolf, led to the theory of 'accommodation,' which has been described by Mr. Rose as 'the most formidable weapon ever devised for the destruction of Christianity;' the leading doctrines of the Gospel being explained away, until scarcely anything was left but pure Deism. A powerful reaction took place; several eminent scriptural divines have arisen in Germany, and a spirit of piety is rapidly spreading among those who are designed to be the spiritual instructors of the people.

NESTORIANS. The followers of Nestorius, Bishop of Constantinople. This prelate having been strongly impressed with the distinction of the two natures, inculcated so strongly the difference between the Son of God and the Son of Man, as to seem almost to extend the distinction of natures to a distinction of persons, though he avowed no such intention. In consequence of these principles he defended one of his Presbyters who in a public discourse argued that the Virgin Mary ought not properly to be called 'Mother of God,' but 'Mother of Christ.' The doctrine thus expressed was condemned at the third General Council held at Ephesus, A.D. 431. See EUTYCHIANS.

NEW BIRTH. 'That thing which *by nature*' a human being *cannot have*, 'that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.' 'A death unto sin, and a *new birth unto righteousness*,' is stated by our Church, in the Catechism to be that 'which is required of persons to be bap-

tized.' This requirement made by the Church in Christ's name, is undertaken by the person to be baptized, either by his own promise if he be an adult, or by that of his sponsors if he be of 'tender age;' and is fulfilled, (and there is the evidence of the New Birth furnished,) when 'having come to years of discretion,' he recognises the vows of his baptism, and 'lives soberly, righteously, and godly in this present world.' An ambiguity has arisen from the difference of sense in which the term 'new birth' is, at different times, employed. It is used by some, (in a sense allied to the above statement,) to denote the admission to the privileges with which the Christian Church is endowed; namely, that grace whose tendency is to place us in the way of salvation: by others, to signify the state of mind *suitable* to those who are born of God, and are in the path that leadeth unto life.

NICE, COUNCIL OF. The first General Council held at Nice, (in Bithynia,) A.D. 325, for the purpose of settling the Arian Controversy. At this Council the Bishops solemnly declared that the Son was consubstantial with the Father; they also finally set at rest the question respecting the celebration of Easter, and enacted some profitable regulations relating to church discipline.

NICENE CREED. So called as being, for the greatest part, the Creed that was drawn up by the first general Council of Nice. As drawn up by this assembly, it ended with the words, 'I believe in the Holy Ghost;' the rest was added by the second General Council, in opposition to the Macedonian Heresy, with the exception of the words "and *from the Son*, (filioque)" which were not added till the fifth century. (See **PROCESSION**.) The third Council of Toledo enjoined the use of this Creed before the Sacrament, as a sign that the communicants were free from heresy.

NOCTURNS. Services performed during the *night*. In the Romish Breviary the Psalter is divided into portions consisting of nine Psalms. Each portion is called a Nocturn.

NOMINALISTS. A sect of philosophers, or rather schoolmen, who maintained that words or *names* only were universal, in opposition to the Realists, who asserted that universal ideas had a real and actual existence. Realism, being supposed more in consistence with the doctrines of the Church, was patronized by the popes; and many persecuting edicts were issued against

the Nominalists. At length the Reformation put an end to the whole system of scholastic philosophy; and its two great sects, with their multitudinous disputes, have sunk into oblivion.

NOMINATION. The *naming* of a clergyman to the Bishop, or other Ordinary, to fill a vacant benefice. 'Presentation, nomination, and collation, are sometimes used in law for the same thing; and yet they are commonly distinguished; for, presentation is an offering of the clerk to the Ordinary; and, nomination may be the offering of a clerk to him that may and ought to present him to the Ordinary, by reason of a grant made by him that hath the power of presenting, obliging him thereto; and, collation is the giving of the Church to the clerk, and is that act by which the Ordinary doth admit and institute a clerk to a church or benefice of his own gift, in which case there is no presentation.' See Burn's 'Eccl. Law.' vol. i. 'Benefice.'

NON-CONFORMISTS. A name first given in the year 1565, to those large numbers of persons in England, (clergy and others,) who *objected* to the use of ecclesiastical dresses and ceremonies, enjoined by the Act of *Uniformity*, and to other matters connected with the constitution and administration of the Church. In 1572, the laws already in existence against Nonconformists began to be enforced; and in the following year a proclamation was issued against them. Various proposals were made, but without effect, about the year 1669, for the toleration and comprehension of English Nonconformists: and in 1687, James II. issued a 'Declaration of Liberty of Conscience,' and endeavoured to procure the repeal of the penal laws against them, with a view to facilitate the re-establishment of the Romish religion.

NON-JURORS. Those who *refused to take the new oaths* of supremacy and allegiance, when William and Mary were placed upon the throne of England, in the year 1688; in consequence of which refusal eight Bishops and four hundred other clergy were ejected. Different opinions are held with respect to the propriety of the course pursued by the Non-jurors; some maintaining that they were right in refusing to acknowledge the new government; others considering that James II. had forfeited his claim to the English crown, and had been justly compelled to resign it, on account of his perfidy towards the national Church. The Non-jurors denied the episcopal charac-

ter of those who had succeeded the displaced prelates; and consequently, regarded as invalid the Orders conferred by them, thus preparing the way for all the consequences resulting from the celebrated schism of the Donatists, in Africa, in the beginning of the fourth century. The sect of the Non-jurors died away before long, through an inconsistency on the part of its supporters; who admitted the claims of the substituted Bishops *on the death of their predecessors*; though (as those who disapprove of the Non-juring principles think,) it is hard to understand how those who were not true Bishops at first, could *become* such, through a subsequent event, without being re-consecrated, the Presbyters ordained by them becoming at the same time Presbyters, though their Ordination *had been* invalid.

NON-RESIDENCE. The *absence* of a clergyman from his *cure*, or other preferment. See Burn's 'Eccl. Law,' vol. iii. 'Residence.'

NOVATIANS. The followers of *Novatian*, a Presbyter of the church of Rome, and of *Novatus*, a Presbyter of Carthage, who were distinguished merely by their discipline; since their doctrinal tenets do not appear to have differed from those of the Church. They condemned second marriages, and for ever excluded from their communion those who, after baptism had fallen ('*lapsi erant*') into this sin. They affected superior purity; and though they conceived a sinner might possibly hope for eternal life, they absolutely refused to re-admit into their communion any who had *lapsed* into sin; and they separated from the church of Rome, because the members of it had received into their communion many who, during a season of persecution, had rejected the Christian faith. The questions concerning the '*restoration of the Lapsed*,' were agitated about A.D. 251, when Novatus and his party advocated the more lax system at Carthage, in opposition to Cyprian; while Novatian, with his followers, at Rome upheld the more severe discipline, in opposition to Cornelius.

NOVEMBER, FIFTH OF. The day on which is commemorated the happy deliverance of King James I., and the three estates of England, from an intended massacre by gunpowder; also the arrival of William III. The Act of Parliament for the observance of this day was made in the third year of King James I., and of course can have no reference to

the commemoration of the latter event, for which there is no Act. See MAY, TWENTY-NINTH OF; also, OCCASIONAL FORMS.

NOWELL'S CATECHISM. A Latin Catechism composed by Alexander Nowell, prolocutor of the Convocation held in the year 1562. This work, on a more comprehensive plan than that of Edward the Sixth, and intended for the use of schools, was undertaken by the advice of Cecil, to whom it was dedicated; it was reviewed and corrected by the lower house; but was never sanctioned, or perhaps, ever revised by the prelates; and it never obtained a place among the authorized formularies of the Church. The statement, therefore, that the Catechism of Nowell was reviewed and sanctioned by the same convocation which reviewed and sanctioned the Articles is erroneous; and not partially, but totally so. The Articles were reviewed by the Archbishops and Bishops alone; and it does not appear that they were submitted to the lower house, except for the purpose of being subscribed. What, however, 'Nowell's Catechism' has been inaccurately represented to be, that 'Jewel's Apology' really is, a confession of the Catholic and Christian faith of the church of England. It is not to be considered as the unauthorized work of an eminent prelate; but as truly representing the views of that Church whose name it bears; since it received every Church-sanction and authority which it could have, short of passing the Convocation. It was published by the express command of Queen Elizabeth, and at the royal expense; and it expressed with such fidelity and force the sentiments of the English hierarchy, that Archbishop Parker designed it as an accompaniment to the Articles. See Carwithen's 'Hist. of the Church of Eng.' chap. xvi. Also, for the "General objections against the 'Apology,'" and 'Jewel's Defence,' see Collier's 'Eccl. Hist.' Pt. ii., Bk. vi.

NUMBERS, BOOK OF. The fourth book of Moses, so called from its containing an account of the numbering of the children of Israel, (chapters i.—iii. and xxvi.) It appears from xxxvi. 13 to have been written by Moses in the plains of Moab. Its scope is to transmit, for a perpetual example, the providential care of the Almighty over the Israelites, during their wanderings in the wilderness, and the murmurings by which they provoked Him, so that He swore in his wrath that they should not enter into his rest.

NUN. See MONASTERY.

NUNC DIMITTIS, or '*Now lettest thou.*' The first words, in the Latin version of the Song of Simeon, and thus its Latin title: it is one of the Hymns appointed to be said or sung after the second Lesson at Evening Service.

NUNCIO. A *messenger* or ambassador sent by the pope to a foreign power. Previous to the Reformation, Nuncios acted as judges of appeal in ecclesiastical affairs; but they have been long since deprived of this jurisdiction, even in Catholic countries.

NUREMBERG, DIET AND PACIFICATION OF. This Diet was assembled at Nuremberg, in Germany, A.D. 1522. Pope Adrian VI. censured severely the assembled princes, for neglecting to execute against Luther the edict of the Diet at Worms, at the same time promising a reformation of abuses: the Diet in reply demanded a general council, presenting to the Pope a list of an hundred grievances. The Reformers derived great advantages from the transactions of this Diet, as they had the testimony of the Pope and of the representatives of the Germanic body to the corruptions of the Court of Rome. In the year 1531 terms of pacification were agreed upon at Nuremberg, by which the Protestants, engaging to assist the Emperor, Charles V., in resisting the invasion of the Turks, obtained terms which amounted almost to a toleration of their religion.

OATHS. Appeals to a Supreme Being, by which the person making them engages to declare the truth respecting the past, or promises to do something in future. The person who imposes the oath does so on the supposition that the person making it apprehends some evil consequence from the Superior Being, should he violate the oath. The forms of oaths vary in different countries: among the Jews the juror held up his right hand towards heaven, as is the custom in Scotland at the present day. Objections have been frequently made to the obscure and elliptical form of the English oath; but whatever be the forms of oaths, their import in all cases is the same. The Society of Friends, and some others, refuse to swear upon any occasion, founding their scruples concerning the lawfulness of oaths upon our Saviour's prohibition, 'Swear not at all.' (Matt. v. 34.) But our Lord there referred to unauthorized swearing in common discourse, and not to judicial oaths, for he

himself answered when interrogated upon oath. (Matt. xxvi. 63, 64. Mark xiv. 61.) The administration of oaths presupposes that God will punish false swearing with more severity than a simple lie or breach of promise; because (i.) perjury is a sin of greater deliberation: (ii.) it violates a superior confidence: and (iii.) God directed the Israelites to swear by his name, (Deut. vi. 13,) and was pleased to confirm his covenant with that people by an oath: neither of which would have been done had it not been the divine will to represent oaths as having some meaning and effect beyond the obligation of a bare promise.

OATHS OF SUPREMACY AND ALLEGIANCE. The appointment of these oaths was, in each instance, a measure to bring the loyalty of the Romanists to a decisive test. The *Oath of Supremacy* (in 1559) accompanied the Act of Supremacy, which was entitled, 'An Act for restoring to the Crown the ancient jurisdiction over the state ecclesiastical, and abolishing all foreign power repugnant to the same.' It was the same in effect with an Act passed in the reign of Henry VIII., (stat. 25 Hen. VIII., c. 19,) but fell short of that statute in severity. The 'Oath' was enjoined to be taken by all ecclesiastics, on penalty of forfeiting their promotions, and of being incapacitated from holding any public office. In this oath, the title of 'Supreme Head,' formerly claimed by the Crown, was omitted; and the omission arose, as it is said, from a conscientious scruple, rather than from a wish to conciliate the Papists. This oath was generally taken: of 9400 beneficed men in England, only 189 refused it; namely, fourteen bishops, six abbots, twelve deans, twelve archdeacons, fifteen heads of colleges, fifty prebendaries, and eighty rectors. The taking of this oath was enforced by a severe Act of Parliament in 1563. The *Oath of Allegiance*, (1606,) or of submission and obedience to the king, as a temporal sovereign, independent of any earthly power, took its rise from the discovery of the Gunpowder Plot. This oath was distinguished from the Oath of Supremacy; for the latter acknowledged the king to be the Supreme head of the Church as well as of the State, and pressed on the consciences of the Puritans as well as the Papists. But, the 'Oath of Allegiance' might be taken by all such Romanists as renounced the papal power of deposing and murdering kings, and disposing of their dominions. This oath having been

tendered to the Romanists, the Jesuits in general condemned it, but Blackwell, the archpriest of the seculars, decided in its favour: the controversy was, accordingly, referred to Rome; when Paul V., the reigning pontiff, issued a brief in favour of the jesuitical decision, and forbade the English Romanists to take the oath.

OBEDIENCE OF CHRIST. This is by some divided into active and passive: his active obedience implying what He did; his passive what He suffered: they refer our pardon to his passive, and our title to glory to his active obedience. Others object to this division, asserting that there is no such thing, in propriety of speech, as passive obedience; and while they acknowledge that we owe our pardon to the passion of Christ even to his obedience unto death; they at the same time hold that the perfect obedience of his life, so far from being imputed or giving a title to the believer, was not more than was requisite to constitute him perfect as a man, and thus to fit him for his great office,—the spotless Victim and the undefiled Priest. See **IMPUTED RIGHTEOUSNESS**.

OBIT. This term, which properly means *he meets (death: 'obit mortem')*, signifies the service performed at a funeral: or the anniversary of the decease of any person: or the service performed on every such anniversary.

OBLATION. This word, which means simply an *offering*, is used by our Church in two senses, in the Order of the Holy Communion. (i.) It is applied in the singular number, in the 'Prayer of Consecration' to the *sacrifice of the death of Christ*, in the words, 'by his one oblation of himself once offered,' which are there introduced as a virtual protest against the Romish notion of a repetition of Christ's sacrifice in the Mass; as the thirty-first 'Article of Religion' is an express protest against the same doctrine. (ii.) It is also used in the 'Prayer for the Church Militant,' in the plural number, to designate the *gift* which communicants *offer* to God, on that occasion. It is, probable, that communicants once made contributions of bread and wine to be used at that Sacrament, or brought other supplies of food for the poor; and that these were, by the Minister, placed upon the Lord's Table. These, however, have been disused; so that the word can now only be regarded as a synonym of 'alms;' or as applicable in its proper signification, only when any devout member of the congregation shall on that

occasion offer some gift, or ornament to the perpetual use of the Church.

OCTAVE. In the early Church this word described the period intervening between any of the higher Festivals, and the *eighth* day therefrom. The whole of this interval was formerly observed with great solemnity; and our own Church has retained the notion, in some degree, by directing that the 'Preface' proper to Christmas Day, Easter Day, Ascension Day, and Whit Sunday, shall be used for the seven days immediately following each of those Festivals: except, that in the latter case, (Whit Sunday,) that preface is to be used for six days only, because the eighth day from it is Trinity Sunday, which has a preface peculiar to itself.

ŒCONOMY. The entire suppression, or temporary withholding, in the instruction of the great mass of Christians, of a large portion of the Gospel-doctrines which are the most earnestly set forth in Scripture, as a sort of esoteric mystery of which ordinary believers are unworthy, and which should be *dealt out* with the managing discretion of a *steward*, (*οἰκονόμος*) only as a reward for a long course of pious submission. Those who vindicate this system, represent it to themselves and others as the same with the gradual initiation of Christians in the knowledge of their religion, in proportion as they 'are able to bear it;' able (that is) and willing to understand each point that is presented to their mind. The opponents of the system, on the other hand, maintain that it confounds things essentially different. While they allow the necessity of gradual teaching, as of reading the first line of a passage before the second; and while they readily admit that care is requisite to avoid teaching anything, which, though true in itself, would be falsely understood by the hearers; they contend that this necessary caution is not to be confounded with the system of withholding a portion of Gospel-truth from those able and willing to receive it, the system of 'shunning to set before man all the counsel of God,' and of having one kind of religion for the initiated few, and another for the mass of the Christian world. The opponents of the 'œconomical' system assert, moreover, that very different was the Apostle Paul's Gospel, which he assures us 'if it was hid, was hid from them that are lost' (men on the road to destruction, *ἀπολλυμένοις*), 'whom the God of this world hath blinded.' 2 Cor. iv. 4, 5. See **RESERVE**.

OECUMENICAL. This word, which properly means *belonging to the whole civilized world*, (*οἰκουμένη γῆ*) is especially applied to certain *councils of the Church* which are spoken of as General or Universal: it being the opinion of some persons, that one Church may be subject to another, singly; or to any number of others, collectively; or to a general Council composed of representatives of all existing individual Churches. The opponents of such a view maintain that neither does any one community on earth possess power over all Christians; nor are general (or œcumenical) Councils authorized by Scripture: that we find not even any mention of them, or allusion to any such expedient: and, moreover, that the pretended first General Council at Jerusalem seems a most extraordinary chimera, without any warrant whatever from Sacred History. There is no hint (they contend) throughout the narrative of any summons to the several Churches in Judæa and Galilee, in Samaria, Cyprus, Cyrene, &c., to send deputations, as to a General Council; nor any assumption in the Church of Jerusalem, as such, to govern the rest, or to decide on points of faith. Moreover, they deny that the *majority* of any Assembly has any right, naturally, or otherwise than by a rule established by competent authority, to call its decisions the decisions of that Assembly.

OFFERING. As Christ alone exercises, under the Christian dispensation, the office of offering an atoning sacrifice, the offering which Christians (not any particular Order among them, but *all* Christians) are called to make, is that of *themselves*, to the service of God. The language of the Apostle (Rom. xii. 1) with reference to this point, is copied in that of one of our prayers after the Communion: 'Here we offer unto thee *ourselves*, our souls and bodies,' &c.

OFFERTORY. The name given in the Rubric of the Communion Service to those sentences of Holy Scripture which are appointed to be read, while the *offerings* of the congregation are being collected. The practice of a weekly offertory-collection is now being revived in some churches in England, (for in Ireland it has always been so), and it is the opinion of many that it is highly desirable it should become universal. Others who are not insensible to some of the advantages which would attend such a practice, yet deem it wrong to make collections for all charitable objects indiscriminately

through the medium of the offertory, which (they consider) was originally designed for purposes immediately connected with the parish or congregation from which the alms are collected. They think, also, that this with all other practices that have fallen into general disuse, however apparently expedient the re-adoption of them may seem, should not be revived without a recommendation to that effect from the Diocesan: certainly not without a careful consideration of the local effect which is likely to be produced by a return to such practice.

OFFICE OF THE CHURCH. It is the opinion of some persons that God designed his Church to be an *authoritative expositor* of the sense of Scripture; that while the precedence, indeed, is to be given to Scripture, in point of dignity, as the foundation on which human interpretations are to be built, the superstructure reared by the Church, is to be regarded as no less firm than the foundation on which it is fairly built; that, supposing any of us fully to believe the truth of a given exposition, it answers to us the purpose of Scripture, since we can *but* fully believe *that*. Others, on the contrary, conceive that it is not the will of God that any human statement of doctrines should be employed as the standard to be habitually appealed to; for that if it had been His design that there should be any such regular system of doctrine for habitual reference, and from which there should be in ordinary practice, no appeal, they consider that He would surely have enjoined, or at least permitted, the framing of some such Confession of Faith or Catechism by His inspired servants themselves; since such a system would fully have answered the purpose in question, with the great additional advantage, that it must have commanded the assent of all who acknowledge the Christian Scriptures. No Church, therefore, (they consider) is empowered to do that which God, for wise reasons, evidently designed should not be done. They maintain that a Church is authorized to prescribe *terms of communion*, to its own members, but not *terms of salvation*. They assert that God has left to the Church the office of *preserving* the Scriptures, (see KEEPER OF HOLY WRIT,) and introducing them to the knowledge of her members as the sole standard of faith, as not merely the first step and foundation of proof, like the elementary propositions of mathematics, but as the *only* source of

proof; and that He has left her also the office of *teaching* the Christian doctrines *from* the Scriptures: that a Church is authorized (i.) to set forth for this purpose Catechisms, Homilies—in short, whatever may be needful for systematic elementary *teaching*: that it is authorized again, (ii.) to draw up Creeds as a test or *symbol* to preserve uniformity of faith in her members: and that it is also authorized (iii.) to frame Offices for public worship and administration of the Sacraments. But all these human compositions, (they maintain,) must be kept to their own proper uses: and that however wisely framed they may be—however confident, and justly confident, we may feel, of their truth and scriptural character, we must never put them in the place of Scripture, by making them the standard of habitual appeal: that works of Christian instruction should be employed for *instruction*; works of Devotion for *devotion*; symbolical works, such as Creeds and Articles, for *their* proper purpose of furnishing a test for any person's fitness to be acknowledged a member, or a minister of our Church, but that never, if we would, in deed and in spirit, avoid the errors of Romanism, never should we appeal to Creeds, Liturgy, or Catechisms, for the *proof* of any doctrine or the refutation of any error; never must we admit as decisive such a syllogism as this: The doctrines of our Church are scriptural; this is a doctrine of the Church; therefore it is a scriptural doctrine: this must never be admitted without immediately proceeding to the proof of the first premiss.

OFFICE (*of Christian Ministers*). The Ministers whom Christ and his Apostles, and their successors, appointed, are completely distinct from Priests, such as those of the Jews and of the Pagans, in *office*, as well as in name. Among the former it was not so much the family of Aaron as the whole tribe of Levi, that seem to have been set apart for the purpose of *teaching* the Law: and, indeed, even persons of any tribe might teach publicly in the Synagogue on the Sabbath day, whereas an intrusion into the Priest's office would have been vehemently resented. And as for Pagan Priests, their business was rather to conceal, than to explain the mysteries of their religion; to keep the people in darkness, rather than to enlighten them. Of the office of Christian Ministers, on the contrary, one principal part is that it belongs to them (not exclusively indeed, but principally and especially) to give religious instruction and

admonition; whilst another, and that a peculiar and exclusive office, is, to administer the Sacraments of Baptism and the Lord's Supper. But this administration does not at all assimilate the Christian Priesthood to the Pagan or Jewish: the former of those rites being an admission into the visible Church; and therefore very suitably received at the hands of those whose especial business it is to *instruct* and examine candidates for Baptism; while the latter is not, as the Romanists pretend, a fresh sacrifice, but manifestly in celebration of the one already made; and dependent for its efficacy on the personal holiness of the communicant, not of the Minister: *he*, so far from offering any sacrifice himself, refers them to the sacrifice already made by another; the rite of the Lord's Supper seeming plainly to have been ordained for the express purpose (among others) of fixing our minds on the great and single oblation of Himself, made by the only High Priest, once for all;—that great High Priest, who has no earthly successor. See **FUNCTIONARIES**.

OFFICERS OF THE CHURCH. Those who are appointed as *Ministers* of the Church, and who, therefore, exist *for its sake*, and not the Church for theirs. Some persons are accustomed to think and speak of the Spiritual Community, as if it consisted only of its officers. Hence the error which confounds the Church with the *Clergy*, and which is partly kept up, perhaps, by men's neglecting to notice one peculiarity belonging to Christ's Kingdom at its first establishment; viz., that it did then consist of Ministers only; though it was by no means designed so to continue. *All* the Disciples who constituted the infant Church were those destined to be employed in various offices therein; so that an inattentive reader is liable to confound together what our Lord said to them *as Ministers*, and what *as Members*;—as Rulers of a Church, and as the Church itself.

OFFICIAL. The person to whom the cognizance of causes is committed by those that have ecclesiastical jurisdiction.

OMNIPRESENCE. See **SHECHINAH**.

ONENESS (*of the Son with the Father and the Holy Ghost*). To guard against the supposition that there are three distinct *Essences* in the Godhead, or that God is divided, or that any but the One eternal God can claim divine worship,—for this purpose our Lord proclaimed his being One with the

Father. He says not, I and the Father are *equal*; but, 'I and the Father are one,' (John x. 30): even as Paul declares of Him, that 'in Him dwelleth all the Fulness of the Godhead.' (Col. ii. 9.) And as He is one with the Father, so He represents himself as likewise one with the Holy Ghost, the Comforter, whom He had promised to send; and whose office He represents Himself as fulfilling, when He says, 'I will not leave you *comfortless*, I will come unto you.' (John xiv. 18.)

ONLY-BEGOTTEN. A term applied by St. John to Christ, to signify that He was the *Son* of God in an exclusive sense; related to Him in a manner in which no other and earthly son can be to his father. There is reason to suppose that this term had been fancifully applied by Gnostics to one of their *Æons*. See *LIFE*.

OPHITÆ. An Anti-Jewish Gnostic sect, without admixture of Christian doctrine, who appeared in Egypt about A.D. 140, and derived their name from the veneration they had for the *Serpent* (*ὄφης*) that tempted Eve, and the worship paid to a real serpent: they pretended that the serpent was Jesus Christ, and that he taught men the knowledge of good and evil. They distinguished between Jesus and Christ; affirming that Jesus was born of the Virgin, but that Christ came down from heaven to be united with him; that Jesus was crucified, but that Christ had left him to return to heaven. This sect (to which the Sethites and Cainites bore great resemblance,) continued until the sixth century.

OPTION. When an Archbishop consecrates a Bishop, he has the privilege of making *choice* of any Living in the patronage of the said Bishop, and to present thereto either his chaplain or any other clergyman, when it shall next become vacant. This privilege is, however, confined to the English Archbishops.

OPUS OPERATUM, or, *the thing done*. An expression used by Romish divines to import that by the very receiving of the Sacraments, a divine virtue is conveyed to the souls of those to whom they are applied, unless they themselves put a bar in the way of it by some mortal sin. In consequence of this, they reckon that by the sacrament given to a man in his agonies, though he is very nearly past all sense, yet he is justified. It is with justice that Protestants reject this doctrine;—as opposed to reason by teaching that God is pleased to act upon the spirit through the body, in a way agreeable to none of the known laws

of our constitution;—as contrary to Scripture;—and as having a tendency to induce men to live in sin. While, however, contending with zeal against one extreme, we should avoid the other, viz., that of sinking the Sacraments so low as to make them mere rites and ceremonies.

ORATORIO. A sacred musical composition, generally combined with a dramatic poem, consisting of airs, duets, choruses, &c. These entertainments seem to have been very early introduced into the Christian church, but they were first raised into importance by St. Philippe de Nery, in 1540, who founded a congregation of the Priests of the Oratory in Rome, in order to render the passion of the Romans for musical entertainments subservient to their instruction in religious duties and Scripture history. The Oratorio was introduced into England in 1720, and has been very extensively popular.

ORATORY. A name given by the Romanists to a closet or small apartment, usually attached to bed-chambers, intended for the purposes of private devotion.

ORATORY, PRIESTS OF THE. A Society at first called the Order of the Holy Trinity, founded in Italy, A.D. 1548, by Philip of Neri, for the exercise of *devotion* (*oratio*, *prayer*.) combined with religious study: it was completely formed in 1574. The same Order, under the name of the 'Fathers of the Oratory,' or 'The Congregation of the Priests of the Oratory of Jesus,' was founded in France by Berulle, in 1611, and confirmed by Paul V., in 1613.

ORDEAL. A form of trial in which an appeal was made to the judgment of God. When a person was accused of a crime, he might prove his innocence by handling hot iron, or by walking over nine red-hot iron plough-shares, which was called the ordeal by fire; if of inferior rank, he was to plunge his arm up to the elbow in boiling water, and if he escaped unhurt, was received as innocent; or he was cast into a river, where, if he floated without swimming, he was held guilty, but if he sunk he was acquitted. Special forms of service for these appeals are preserved in most ancient liturgies.

ORDERS, HOLY. This expression denotes the *sacred character*, or position, peculiar to Ministers of the Christian religion, and to which they are admitted at the time of their ordination. In no reformed Church are there more than three orders, namely, bishop, priest, and deacon; but in the Romish

Church there are seven, namely, those of door-keepers, exorcist, reader, and acolyth, in addition to the three above-named. Different opinions exist as to the source whence the authority of Holy Orders is derived. Some, who hold there is in Holy Orders a sacramental virtue which is indispensable for all the Christian ordinances and means of grace, maintain also, that this virtue is inherent indefeasibly in each individual, who, (according to this system) has derived it, in no degree from any particular *community*, but solely from the Bishop whose hands were laid on him; who derived *his* power to administer this sacrament, altogether from consecration by another Bishop, not necessarily a member of the same particular Church, but obtaining his power again from another; and so on, up to the Apostolic times: a system, this, it will be seen, which makes the Church a sort of appendage to the Priesthood: not the Ministry to the Church. The opponents of this system consider that it is an error to make the authority of a Church emanate from that of its Ministers; and place the title of the latter on the secure basis of a clear sanction given, once for all, to *every* regularly-appointed Minister of any Christian community constituted on Gospel principles, instead of being made to depend on a long chain, the soundness of many of whose links cannot be ascertained.

ORDINAL. The *form of ordaining* 'Bishops, Priests, and Deacons, or Ministers of the Church.' An Act was prepared in the third year of Edward VI., (Stat. 3 & 4 Edw. VI., c. 12,) with a view to the framing of a new Ordinal. After a protestation by five of the Bishops, the statute was passed, by which the work was committed to the management of six prelates and six divines, to be appointed under the great seal. The Committee assiduously prepared the Ordinal, with the exception of Heath, Bishop of Worcester, who, on a refusal to consent to the alterations, was, after being summoned before the council, sent to the Fleet. See ORDINATION.

ORDINANCES. By this term are usually meant *Institutions of divine authority* relating to the worship of God, such as the Sacraments of Baptism and the Lord's Supper; the preaching of the word; public prayer, &c. There are, however, other ordinances of mere human authority, such as the appointment of particular days and ceremonies. Some contend for the moral and intrinsic obligation of the latter class of

ordinances, as commanded by the Church; though they allow that obligation to be of a secondary character: while those who differ from them deny that any obligation can be strictly moral which is not of origin immediately divine. Accordingly, while they admit the obligation of obedience to such ordinances, they conceive that it is one which attaches only to the members of any particular church, and springs from the right which every church possesses to make ritual regulations for its own members.

ORDINARY. Is any judge who is authorised to decide cases in his own proper right. In common law, the Bishop is the Ordinary, as having ordinary jurisdiction in causes ecclesiastical.

ORDINATION. The act whereby Ministers of the Christian religion are *set apart* for their office 'by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard.' (Art. XXIII.) In the reformed ritual of Edward VI. (1550), all ceremonies connected with Ordination were abolished which had nothing to recommend them but empty pomp, and which might be abused to purposes of superstition. The only form of Ordination mentioned in Scripture being that of imposition of hands, accompanied by prayer, the additions of later ages were abolished. In the consecration of Bishops, the gloves, the sandals, the mitre, the ring, and the crosier, were omitted; and in the ordination of Priests, it was no longer thought expedient to use unction, or to deliver the sacred vessels employed at the sacrament of the Lord's Supper. The only Orders which the English ritual acknowledged were, Bishops, Priests, and Deacons; those being supposed to be of apostolical institution; and the others, the addition of modern ages. The consecration of a Bishop is performed by at least three of the episcopal order; whereas the ordination of a Priest is performed by one Bishop, with the assistance of Priests: but neither of the Orders is accounted valid, unless received from a Bishop: the three Orders of Bishops, Priests, and Deacons, are all conferred by episcopal authority. See **ORDINAL**.

ORGAN. This well-known *instrument* of music was introduced into the Christian church in the time of Charlemagne, (A.D. 800,) who was a great cultivator of church-music and psalmody, and who also promoted the celebration of divine service in the

vernacular tongue. Organs were introduced from the East to the West about the above-named period: in the East they were never approved, and in the West they had to encounter much opposition.

ORIGINAL SIN. Some understand by this expression, the *sin* of our '*first father*' Adam set to our account, he having been, (according to the views of such persons,) a covenant head of the whole human race. Others take it to signify the *sinfulness* of our nature *derived* from Adam. The expression in the Latin Article ('*Peccatum Originis*,') seems to point to the latter sense, as that intended by our Church in the IXth 'Article of Religion,' where accordingly 'Original Sin' is defined to be 'the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil.' See **FALL OF MAN**.

ORNAMENTS OF THE CHURCH. The Rubric before the Common Prayer directs that such ornaments of the Church and the Ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by authority of parliament, in the second year of the reign of King Edward VI. See the '*Constitutions and Canons Ecclesiastical*.'

ORTHODOXY. This term, which in its etymology simply means *rightness of opinion*, is usually confined to soundness of doctrine on *matters of religion*. Some persons understand by orthodoxy, the confession of faith of their own Church; others employ that term to describe those religious views which are in accordance with the Scriptures. Now, it is conceivable that these two descriptions of persons may be members of the same Church, whose confession of faith they both hold; and yet may differ widely in a most important point, if it happen that the one class holds these tenets on the authority of the Church, neglecting and deprecating further inquiry; and the other has diligently and ingenuously searched the Scriptures, 'to see whether these things be so:' if, in short, the one has aimed at orthodoxy, the other at truth; for though these will coincide wherever the *prevailing* opinion (which is what is usually understood by orthodoxy,) is the correct one,—still the one refers to the standard of Man's judgment, the other to that of God's infallible Word. Though both happen to coincide in

particular conclusions, the one class may be evincing the disposition of those who in earlier times rejected Christianity; the other, of those who embraced it. Our own Church abstains from and disallows all arrogant assumption of a right to be regarded as, *in herself*, a standard of orthodoxy. Her Articles distinctly declare, not only the possibility, but the actual occurrence of error, both in Churches, and what are called General Councils; and consequently, that these are not authorized to lay down as an essential point of Faith, anything which cannot be proved from Scripture. And, the Creeds which our Church retained, whatever respect they claim from being anciently and widely received, are retained expressly on the ground of their being so proved.

OSIANDRIAN CONTROVERSY. A controversy amongst the Lutherans, originated, A.D. 1550, by one Andrew Osiander, a German divine. He asserted that it was only through the righteousness of Christ, *as God*, that mankind could obtain justification, and that men became partakers of this divine righteousness through faith. This doctrine was opposed principally by one Stancarus, who ran into the opposite extreme of excluding entirely Christ's divine nature from all concern in the redemption procured for sinners. This controversy led to others, which were highly detrimental to the interests of the Lutheran church.

PALL. A cloth or velvet, like a cloak, (*pallium*.) that covers a coffin at a funeral. Also, an ornament which the Pope bestows on Archbishops, and for which they pay a great sum. It is a small piece of woollen cloth, put on the Archbishop's shoulders when he officiates, and lies over the rest of his habit.

PALM SUNDAY. The Sunday next before Easter, so called in commemoration of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him strewed *palm-branches*, in his way: in remembrance of which, Palms were used in the church of England, upon this day, till the second year of Edward VI.

PANDECTS. This word, which properly means a Work which contains all subjects (*πανδέκτης*), an Encyclopædia, is peculiarly applied to the General Code of Law drawn up by order of the Emperor Justinian, and which acquired the

name of Pandects from the *universality* of its comprehension. The Pandects consist of a large number of decisions or judgments of the ancient lawyers on questions occurring in the civil law, to which Justinian gave the authority of law, by the epistle prefixed to them.

PARABLE. An illustration, or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn by *comparing* it, (*παραβάλλω*) with some well-known image or fact. In the New Testament, the word Parable is used variously: (i.) for a *proverb*, or adage, (Luke iv. 23): (ii.) for a thing *darkly*, or *figuratively*, expressed, (Matt. xv. 15): (iii.) for a *type*, (Heb. ix. 9): (iv.) for a *special instruction*, (Luke xiv. 7): (v.) for, a similitude, or *comparison*, (Matt. xxiv. 32.)

PARABOLANI. Persons, in the ancient Christian church, who employed themselves in visiting the sick. The name may have been given to them because they *exposed* themselves to danger, (*παρέβαλον*,) by such services.

PARACLETE. A word employed chiefly by the Apostle John. It signifies one *called in*, whether to (i.) plead for a client, to (ii.) console the afflicted, to (iii.) give counsel or encouragement. In the first of these senses it is applied to Christ our intercessor, who pleads the cause of sinners with his Father. (1 John ii. 1.) It is applied to the Holy Spirit, as the gracious Being to be called in when assistance is needed either for confirmation, instruction, or action; as also to show that it is not a revelation of the moral law that is to be looked for under the new dispensation, but another Comforter, that is, another *Confirmer*—God encouraging us—exciting us by new motives and new promises of aid. For, it is to be remarked that the word 'Comforter' in our version, is employed, not in the sense of one who *consoles*, but in the old signification of the word; one who *strengthens*,—who *confirms*.

PARDONS. A popish notion of relieving sinners by Indulgences. This latter word originally meant the mitigation of the severity or length of ecclesiastical censures towards such as by exemplary repentance had deserved it: no other sort of Indulgences (or Pardons) was known for at least six hundred years; but the present notion of the Church of Rome is, that that overplus of the goodness of the saints which is usually called *Works of Supererogation*, constitutes a treasure of inestimable

value of which the Church has the disposal, and which the Pope applies towards the remission of their sins who either fulfil in their lifetime certain conditions appointed by him, or whose friends will fulfil them after their death. The XXIInd Article of Religion declares this to be a silly and unscriptural doctrine.

PARISH. An ecclesiastical district, so called from a Greek word (*παροικίω*), signifying to *dwell near*. The division of parishes and endowment of churches commenced under the Saxon constitution. Before the time of Edward the Confessor, parochial boundaries were so far ascertained that every man might be traced to the parish to which he belonged: tithes were no longer paid to the bishop of the diocese and distributed by him as universal incumbent, but were appropriated to the maintenance of the priest in whose parish they accrued, who thenceforward obtained a free tenure in his benefice.

PARSON. This word, which is now used indiscriminately with 'clerk' or 'clergyman,' properly signifies a clergyman who has full possession of all rights of a parochial church. He is called 'parson' (*persona ecclesiæ*), because by him the Church, which is an invisible body, is *represented*, in that particular place in which he exercises his office; and he is in all times a body corporate, in order to protect the rights of the Church which he *personates*, by a perpetual succession. The appellation of Parson, however it may be depreciated by ignorant or indiscriminate use, is the most legal, most beneficial, and most honourable title that a minister of religion can enjoy.

PARSONAGE. A spiritual living, set apart for the maintenance of the Parson: but the word is more commonly used to signify the mansion or dwelling-house which is appropriated to him in right of his benefice.

PARTICIPATION. The act of *sharing jointly* with others, in any object or benefit. 'Participation' is what is meant by 'communion,' when applied by the Apostle to the body and blood of Christ sacramentally received. The 'communion' is, 'on the part of the *receivers* of that ordinance; the Greek word which is so rendered (*κοινωνία*) not signifying *communication*, as from the priest, of any benefit of which he is the dispenser; but the partaking *together*, the *joint* enjoyment, of the spiritual benefits of which Christ, by the sacrifice of Himself, has called us to be partakers.' See COMMUNION.

PARTY-SPIRIT. A certain limitation of that general social principle which binds together the human species. It consists in the attachment men are disposed to feel towards any association or body they may belong to, in itself, and towards the fellow members of the same, as such, over and above any regard they may have for them individually. Those who are unaccustomed to clearness of distinction, are, when speaking of party-spirit, apt to confound together the combination itself, and the particular objects which in any particular case may be proposed. There is no party-spirit necessarily generated in the forming of a combination with others for fixed and *definite* objects, to be pursued by *specified* means and under regulations *distinctly laid down*, and strictly observed; but the party-spirit which is to be wholly removed and sedulously shunned in religious matters, consists in a *general* indefinite conformity to the views and practices of some party, without limitation of time or objects. Those who disapprove of such adherence to a religious party, found that disapprobation upon the opinion that it is setting up man in the place of God. 'Lord, I will follow thee *whithersoever* thou goest,' they consider to be the expression of precisely that sort of allegiance which is due to God, and *not* due to man. They remember the injunction, 'Be not ye called Master; for one is your master, even Christ.'

PASCH. The festival of Easter. See **PASCHAL**.

PASCHAL. *Belonging to the Passover.* The lamb slain at this festival being a type of our Lord, he, in reference to it, is called our Passover—the Lamb—the Paschal Lamb.

PASSING-BELL. The Sixth Canon of the English church enjoins, that 'when any person is *passing out* of this life, a bell shall be tolled:' this peal is hence called the passing-bell.

PASSION WEEK. The last week in Lent, so called from its consecration to the memory of the *sufferings* of our Lord. It is called the Great Week, from the greatness of the events commemorated; and also Holy Week, from the devout exercises enjoined. The early Christians observed this week with great strictness; and several of the Christian emperors, to show their veneration for this holy season, caused all lawsuits to cease, and prisoners to be set free. The Church of England has appointed distinct Epistles and Gospels for the several days of the week.

PASSEVER. The first and most eminent of the Jewish fes-

tivals, instituted the night before the day of the Israelites' departure from Egypt, for a perpetual memorial of their signal deliverance, and of the favour which God showed them in *passing over* and sparing their firstborn, when he slew the firstborn of the Egyptians. This festival was also called the 'feast,' or the 'days, of unleavened bread,' because it was unlawful to eat any other bread during the seven days the feast lasted. On the second day of the festival was the 'feast of the first fruits' of the barley harvest.

PASTOR, or SHEPHERD. A name given generally to those persons whose office it is to *feed* others with knowledge or counsel; to *guide* or direct: and in this sense applied to kings; to the members of Jewish Councils; to the ministers of the Christian church: and pre-eminently, to the Lord Jesus, 'the good Shepherd' of his flock.

PASTORAL STAFF. See **CROSTIER**.

PATEN. The *plate* (patina) on which the bread is placed at the administration of the Holy Communion. In the Romish church the word has been applied to the plate or saucer with which the chalice was covered at Mass.

PATRIARCHS. Ecclesiastical dignitaries, so called from their *fatherly* authority in the Church. This dignity obtained first among the Jews, as the title of the presidents of the Sanhedrim, who exercised a general authority over the Jews of Syria and Persia after the destruction of Jerusalem. When introduced into the Christian church, the power of patriarchs was not the same in all, but differed according to the customs of countries, or the pleasure of kings and councils.

PATRIARCHATE. This word signifies, sometimes the *dignity* of a patriarch; sometimes the *space* over which his jurisdiction extends. In the latter (which is the more common) signification, the ancient Christian church was divided into four patriarchates, namely, Rome, Alexandria, Antioch, and Jerusalem; the present Greek church contains the patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria.

PATRIPASSIANS. A sect that appeared about the latter end of the second century; so called from their ascribing (as is reported) the passion or *sufferings* of Christ to the *Father*, for they asserted the unity of God in such a manner as to destroy all distinctions of persons, and to make the Father and Son precisely the same: hence they were also called *Monarchians*. The leader

of the sect was one Praxeas, a philosopher of Phrygia in Asia. It is most difficult, however, to determine what were the real opinions of Praxeas and his followers; not only on account of the metaphysical subtilty involved in the question, but also from the fact of his opinions being handed down to us chiefly by adversaries. His heresy was succeeded, or rather revived, by that of Sabellius. Both proceeded, in appearance, from the difficulty of reconciling the Trinity with the Unity of the God-head: in reality, from our human and necessary incapacity to comprehend the nature of the union. See **SABELLIANS**.

PATRON. One who having, as it were, *taken* a benefice *under his protection*, has the right of presentation thereto.

PAULICIANS. A sect formed in the seventh century by two brothers, *Paul* and *John*, inhabitants of Jerusalem; from the former of whom they derive their name. Their opinions are known, like so many other sects, only through the representations of their adversaries, by whom they have been designated as *Manichæans*. It seems, indeed, most probable that they were descended from some one of the ancient Gnostic sects: but they differed widely from the *Manichæans*, at least in church-government; for they rejected the government by bishops, priests, and deacons, to which the *Manichæans* adhered; and admitted no Order or individuals set apart by exclusive consecration for spiritual offices. See *Waddington's 'Church History,'* p. 605.

PAX. 'A piece of wood or metal with the figure of our Saviour upon it. When the holy kiss mentioned by St. Paul (1 Cor. xvi. 20) was left off upon prudential motives, the use of the *Pax* was brought in, carried about the church, and offered all the people to kiss.' It was used as a 'token of joyful *peace* which is betwixt God and man's conscience.' See *Collier's 'Ecclesiastical History.'*

PECULIAR. A parish or church exempt from the jurisdiction of the Ordinary of the diocese within which it lies, and enjoying a jurisdiction *of its own*. The king's chapel is a royal peculiar, reserved to the immediate government of the king himself. The archbishop has many such peculiars; it being an ancient privilege of the see of Canterbury, that whenever any manors or advowsons belong to it, they forthwith become exempt from the Ordinary, and are peculiars of that see. Besides these, there are some peculiars belonging to deans, chapters,

and prebendaries, which are only exempted from the jurisdiction of the archdeacon; these are derived from the bishop, who may visit them, and to whom there lies an appeal.

PELAGIANS. Those who espoused the opinions of Pelagius, a native of Britain, who taught at Rome at the beginning of the fifth century. He maintained that we derive no corruption from the fall of our first parents, but enter into the world as pure and unspotted as Adam at his creation: that our own powers are sufficient for our own justification: that we are indeed assisted by that external grace of God which has taught us the truths of revelation; but that the internal and immediate operation of the Holy Spirit is not necessary, either to awaken us to religious feeling, or to further us in our progress towards holiness. The Pelagian heresy is condemned by the 'IXth Article of the Church of England.

PENAL LAWS. PENALTY. Laws enacted for the *punishing by the secular arm* those who are in religious error. Those who defend the system of penal laws, do so upon the plea that it is the duty of Christians to discountenance religious error by *every* means in their power; and, therefore, even by violent methods if necessary: and they usually appeal to the Old Testament in support of their views. Their opponents, on the contrary, urge that no personal violence, no secular penalty whatever, is sanctioned by the Author of our religion; that the whole of the New Testament breathes a spirit of earnestness indeed in the cause of truth, and zeal against religious error, but of such a zeal as was to manifest itself only in vehement and persevering persuasion. Burning is not now practised for knavery, any more than cutting men up alive for high treason; though the punishment of heretics by the civil ruler, even by fire, inflicted indeed under a different title, was, yet, not discontinued immediately after the Reformation.

PENANCE. This word is employed in different senses. As used by the Church of Rome, it signifies a certain *process* which persons who have been placed under church censure are required to submit to, before they are re-admitted to communion with the Church. It is also used to signify *repentance*, as in the second address in the Communion Service, in the expression 'seeking to bring forth worthy fruits of penance;' though, in the same Service, in the opening address, the word is used for that public expression of contrition which was made in the

ancient Church for offences which had been previously confessed to the priest. This discipline had not fallen altogether into disuse at a short period before the Reformation; and some persons regard it as a public misfortune upon the Church that it has not been restored. Indeed, our own Church, in the opening address of the Communion Service, expresses a wish that it might be found possible to revive some such discipline. It is to be noticed that our Church, in the XXVth Article of Religion, denies to Penance the rank of a Sacrament, though the Romanists reckon it as such. For a full account of public penance, see Collier's 'Ecclesiastical History,' book iv.

PENITENCE. The *state* of repentant persons: or, the *act* whereby sorrow for sin is expressed.

PENTATEUCH. The title by which the five books of Moses are collectively designated. It is a word of Greek original, which literally signifies the *five instruments* (πέντε τέτυχη) or books. The Pentateuch forms, to this day, but one roll or volume in the Jewish manuscripts, being divided only into *parasches* and *sidarim*, or larger and smaller sections. As the names of the books which comprise the Pentateuch are evidently Greek, it is believed that the appellation of Pentateuch was prefixed to the Septuagint version by the Alexandrian translators. The Samaritan Pentateuch exists in the ancient Hebrew character; and though there are some differences between it and the Hebrew Pentateuch, they are such as may be accounted for by the usual sources of various readings. It is, however, of great use and authority in establishing correct readings: in many instances it remarkably agrees with the Greek Septuagint: and it contains numerous and excellent various readings, which are preferable to the Masoretic lections, and are further confirmed by the agreement of other ancient versions.

PENTECOST. The second of the three great Jewish festivals; so called from its being kept on the *fiftieth* day of a period commencing with the second day of the feast of unleavened bread; (see **PASSOVER**.) It is called also, in Scripture, *the feast of weeks*, because it was celebrated seven weeks, or a week of weeks, after the Passover: also, *the feast of harvest*, and *day of first fruits*; because on this day the Jews offered thanksgiving to God for the bounties of harvest, and presented the first fruits of the wheat harvest. On this day,

also, was commemorated the giving of the Law on Mount Sinai. Pentecost corresponds with our Whit-Sunday, the day upon which the Holy Spirit was miraculously poured out upon the Apostles, and the first fruits of the Christian church presented unto the Lord.

PENTECOSTALS. Offerings formerly made at Whitsuntide by the parishioners to their priests.

PERAMBULATION. An ancient practice of *walking round* a parish in order to ascertain its boundaries. This perambulation was, and still is, usually performed upon Ascension-day. The fourth part of the 'Homily for Rogation-week,' is appointed to be read on the above occasion.

PERPETUAL CURATE. The incumbent of a parish, where the whole tithes are either appropriate or impropriate, without any endowment for a vicar.

PERSON. This word, in its ordinary use at present, invariably implies a numerically distinct substance. Each man is one person, and can be but one. It has also a peculiar theological sense, in which we speak of the 'three Persons' of the blessed Trinity: it was probably thus employed by our divines as a literal, or perhaps etymological, rendering of the Latin word 'Persona.' It is probable that the Latin Fathers, in using this word, had nearly the same views with which the Greek theologians adopted the word 'Hypostasis,' which seems calculated to express 'that which *stands under* (is the *subject of*,) Attributes.' They meant, it may be presumed, to guard against the suspicion of teaching on the one hand, that there are three Gods, or three parts of the one God; an error into which they would have fallen had they meant to employ the word 'Persona' in what is now its ordinary sense: or, on the other hand, that Father, Son, and Holy Ghost, are no more than three names, all of the same signification: and they employed a term which might serve to denote that, though divine Attributes belong to all and each of these, yet there are attributes of each, respectively, which are not so strictly applicable to either of the others, as such: as when, for instance, the Son is called especially, the 'Redeemer,' and the Holy Spirit, the Comforter, or Paraclete, &c. The notion thus conveyed is indeed very faint, and imperfect; but is, perhaps, for that very reason,—considering what man is, and what God is,—the less likely to lead to error. Some have regretted that

the Latin word 'Persona' should have been rendered Person, merely on account of the *ambiguity* of the latter term; (not because it is no where employed in *Scripture* in the technical sense of theologians, which is rather an advantage;) and because its ordinary sense in the present day, while differing in a most important point from the theological sense, is yet not so remote from it as to preclude all mistake and perplexity. They think that if 'Hypostasis,' or any other completely foreign term, had been used instead, no idea at all would have been conveyed except that of the explanation given; and that thus, the danger at least of being misled by a word, would have been avoided. It is observable, that our Reformers did not introduce the word into their Catechism; though it has been employed (injudiciously, as some think,) in some popular expositions of the Catechism, without any explanation of it, or even any allusion to its being used in a peculiar sense.

PETER. One of the Apostles. He was of Bethsaida; the son of Jonas, and by occupation a fisherman. Previously to his call his only name was Simon; but when called to the Apostleship by our Lord, he received the name of *Peter*, which signifies a stone or a rock. In the early Christian church, the Apostle Peter holds a prominent place. He was the first preacher of the Gospel to the Jews: he was called by a special revelation, from the common ministry of all the Apostles, first to preach the Gospel to the devout Gentiles, the Proselytes of the Gate, afterwards his especial charge; to whom he has written his two Epistles: (see Hinds's 'Rise and Progress of Christianity,' vol. ii. p. 3.) In the performance of his Ministry, St. Peter is represented by the early writers, as the most active of the original Apostles. He suffered martyrdom at Rome during the persecution under Nero, which is said to have been embittered by the execution of his wife before his eyes.

PETER-PENCE. A tax so called from its being a charge of a *penny* on each house, and collected upon the festival of 'St. Peter in vinculis' (in chains.) It was first imposed in the year 725, by Ina, king of the West Saxons, for the establishment and support of an English college at Rome. In process of time it became a general tax throughout all England; and though for some time applied to the support of the college, the popes found means to appropriate it to themselves. It was never totally abolished till the reign of Henry VIII.

PEWS. Partitioned seats in churches. Some object to these as unsightly, and often incongruous with the character of the edifice: others, because they minister too much to ease, and an indulgent posture of body. Influenced by either or both of these views, those who frame the arrangements of many churches in the present day, substitute open seats for pews.

PHARISEES. The most celebrated of all the Jewish sects, which is supposed to have subsisted above a century before the appearance of our Saviour. They derived the name of their sect from the Hebrew *pharash*, which means 'separated,' because they separated themselves, not only from the Gentiles, but from all other Jews: but their separation consisted chiefly in certain ceremonial distinctions; and does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect united. This sect was distinguished among other things, (i.) as pretending to a *knowledge of the Law*, in themselves and their initiated disciples, beyond what could be expected of the unlearned, the 'profanum vulgus:' ('this people that knoweth not the Law are cursed'): (ii.) they blended with the Law their own Traditions, so as sometimes to make the Word of God of none effect: (iii.) they placed great merit in fastings, which were not enjoined by the Law: (iv.) they were ostentatious in points of minute ceremonial, 'tithes of mint and rue;' neglecting in comparison the 'weightier points of Justice and Mercy:' (v.) pious frauds appear to have been familiar to them, since they are censured perpetually as 'hypocrites:' and they ultimately forged a tale of the disciples having stolen the body of Christ: also, the Misna, which is their code, (see Wootton,) is full of subterfuge and evasion of the spirit of the Law. (vi.) They were, and are, most merciless bigots in their treatment of their brethren who were not of the same party. At this day they abhor a Karaite far more than a Gentile. And, (vii.) they attach, (see MISNA,) paramount authority to the decision of any eminent Rabbi of their own school.

As long as human nature remains the same, similar dispositions may be expected to show themselves in analogous characters.

PHILEMON, EPISTLE TO. An Epistle of the Apostle Paul, written to Philemon, an inhabitant of Colossæ: its design is to intercede for the pardon of Onesimus, a runaway slave;

and to urge Philemon not only to receive him, but to esteem him, and to put confidence in him as one now truly converted to Christianity. The date of this Epistle was probably towards the end of A.D. 62, or early in 63.

PHYLACTERIES, (literally, *preservatives*,) were little rolls of parchment, in which were written certain words of the Law; they were worn by the Jews upon their foreheads, and upon the wrist of their left arm. The custom was founded upon a mistaken interpretation of Exod. xiii. 9. 16. Phylacteries are also used by Pagans to preserve them from disease and danger; they are stones or pieces of metal. The primitive Christians gave the name 'Phylacteries' to the cases wherein they inclosed the relics of their dead.

PICTURES AND IMAGES, (*in Churches*.) The use of paintings and images in churches, as ornaments, was first introduced by some Christians in Spain, in the beginning of the fourth century; but the practice was condemned as a dangerous innovation by the Council of Eliberis, in 305. Individual writers, also, during this century, bore their testimony against the practice in question. Eusebius, of Cæsarea, at the beginning of the century, and Epiphanius, of Salamis, towards the close of it, denounced the practice as heathenish and unscriptural. (See Milner's 'Hist. of the Church,' vol. iv., ch. xiii., p. 423.) The custom of admitting pictures of saints and martyrs into churches, (for this was the origin of image-worship,) was rare in the end of the fourth century, but became common in the fifth.

PIE. The old popish Calendar, or table of Lessons.

PILGRIMAGE. A journey taken through foreign countries for the purpose of visiting holy places. In almost every country where popery has been established, pilgrimages have been common; though they are not peculiar to those countries. About the year 745, pilgrimages to Rome became of frequent occurrence, and were often attended with disorderly conduct. Similar expeditions to the Holy Land were frequent and highly esteemed about A.D. 1046, especially in connection with the belief which at that time prevailed in the approaching end of the world. Eighteen years after, (1064,) Siegfried, Archbishop of Mentz, Günther of Bamberg, and other German and French bishops, undertook a pilgrimage to the Holy Land, accompanied by above seven thousand devotees, of whom only about five

thousand returned. The Mahometans place a great part of their religion in pilgrimages: Mecca is the grand place to which they go: and, according to a tradition of Mahomet, he who dies without performing a journey to that place, may as well die a Jew or a Christian. The same is expressly commanded in the Koran.

PISCIS, (in Greek *ἰχθῦς*, a fish). The hieroglyphic title used by primitive Christians to express our Lord's name and office; the first letters of the words *Ἰησοῦς Χριστός, Θεοῦ Υἱός Σωτήρ*, i. e., Jesus Christ, the Son of God, the Saviour, forming the word *ἰχθῦς*.

PLATONIC CHRISTIANS. The followers of Ammonius Saccas, of Alexandria, who, about the year 204, first attempted to bring the Platonic and Aristotelian systems into agreement, and then proceeded to blend this new compound with Christianity. Christians afterwards (226) fell into the snare of proving an agreement between Platonism and the Gospel. Still, it must be remembered, that the Platonists, and not the Christians, perverted the doctrines of their founders. Plato was made to deliver opinions which he never held: and, Christian writers explained the mysteries of their religion in the language of Plato. It is not improbable that these speculations led the way to the Sabellian and Arian heresies. See Burton's 'Lectures on Eccles. Hist.' lect. xxx.

PLENARTY. A term used in Law, when a benefice is *supplied with* (plenus, full,) an incumbent.

PLURALIST. A clergyman who holds *more than one* benefice.

POLYGLOT. Bibles printed in *several languages*, exhibiting, in general, the text of the different versions on the same page; or, on the two open pages of the volume. The Psalter, by Justinian, (Genoa, 1516,) in Hebrew, Arabic, Greek, Chaldean, and Latin, is the first Polyglot of any biblical book. The first Polyglot of the whole Bible was the Complutensian, so called from its having been printed at Complutum, in Spain, 1502—17. The Royal Polyglot, Antwerp, 1569—72: the Parisian, published by Le Jay, 1628: the London, 1657: Reineci Polyglot. 1750. All deserve to be noticed; but surpassing all preceding editions of Polyglot Bibles are Bagster's: the folio Polyglot, in 1831, is one of the most splendid volumes ever published, containing the Bible in the Hebrew, Greek, Syriac, Latin, English, French, German, and Italian languages.

POLYTHEISM. The doctrine of a *plurality of gods*, or of invisible powers superior to man. The worship of the visible heavens, and of the elements, of deceased ancestors, and of deified heroes, were the principal forms which the ancient Polytheism assumed. See Douglas's (J.) 'Errors regarding Religion,' Pt. 1, Edinb. 1830.

PONTIFICAL. A book of rites and ceremonies appertaining to the office of a High Priest, Pope, or Prelate. 'Pontificalia' are the *vestments*, or other ornaments wherein either of these functionaries performs divine service. 'Pontificate' means the popedom, or *dominion* of the Pope of Rome.

POPE. A word of Greek origin, signifying *father*, (*πάππας*, or *πάπας*,) which was, at an early period, given first to Presbyters, and then to Bishops. About the year 655, when the influence and authority of the Church began to predominate in the West, the Patriarch of Rome laid claim to the exclusive appellation of Pope, which had been gradually conceded to him.

POPERY. The religious doctrines and practices *peculiar* to the Romish Church.

POPISH VIEW OF CHRISTIANITY. The supporters of this view regard the Church as the mediator between God and the individual: the Church (by which some of them seem to mean 'the Clergy') is a sort of chartered corporation, by belonging to which, or by being attached to it, any given individual acquires certain privileges. The opponents of such a view regard it as a priestcraft, because it lays the stress not on the relations of a man's heart towards God and Christ, as the Gospel does, but on something wholly artificial and formal—his belonging to a certain so-called Society; and thus, whether the Society be alive or dead, whether it really help the man in goodness or not, still it claims to step in and interpose itself, as the channel of grace and salvation, when it certainly is not the channel of salvation, because it is visibly and notoriously no sure channel of grace. The opponents of the Popish views acknowledge, that where the Church is what it should be, it is so great a means of grace, that its benefits are of the highest value; yet they regard relation to any Church as a thing quite subordinate and secondary, the salvation of a man's soul being effected by the change in his heart and life wrought by Christ's Spirit; and because all who go straight to Christ, (their baptism into the communion

of the Church being assumed,) 'do manifestly and visibly receive grace, and have the seal of His Spirit, and therefore are certainly heirs of salvation.' They adopt this view of Christianity because it seems 'simple and scriptural,' while any other is complex in its character, and human in its source. According to this view all seems plain: 'we are not to derive our salvation through or from the Church, but to be kept or strengthened in the way of salvation, by the aid or example of our fellow Christians, who are formed into societies for this very reason, that they might help one another, and not leave each man to fight his own fight alone; the Scripture notion of the Church being, that religious society should help a man to become better and holier, just as civil society helps us in civilization.'

PORCH. The *entrance* ('porta,' gate) of a church. The word properly means a vestibule supported by columns.

POSTILS. A name anciently given to a note in the *marginal* of a Bible; and, subsequently, to any note which came *after* the text. The word came to mean, in the middle ages, short explanations upon the Gospel and Epistle of the day.

PRÆMUNIRE. The Church of Rome having taken upon her, under pretence of her supremacy, to bestow most of the ecclesiastical livings, of any worth, in England, by mandates, before they were void; an Act was passed in 1393, (16 Rich. II. c. 5.) called the 'Statute of Præmunire,' the object of which was, as the etymology of the word declares, *to place a fortification or defence in front of the right of the crown*. By this act, the penalties of imprisonment and forfeiture of goods were inflicted on all who procured at Rome, processes, bulls, or any other instruments, in prejudice of the right of the crown.

PRAISE. The *acknowledging of God's perfections, works, and benefits*. Praise and thanksgiving are often considered as synonymous; though, strictly considered, they are not. Praise terminates in God: the singing of Psalms, accordingly, is a proper instance of praise. Thanksgiving is a more contracted exercise, and imports only a grateful sense and acknowledgment of past mercies. Such an act, peculiarly, is the partaking of the Holy Communion, which is the highest instance of thanksgiving (*εὐχαριστία*) in which Christians can be engaged; and has, on that account, received the name of the 'Eucharist.'

PRAYER. The *offering up of our desires to God, for things*

agreeable to His will, in the name and through the mediation of Jesus Christ. This is the strict signification of the word 'prayer' (oratio, a *pleading*); though, in its wider application, the term includes confession, praise, and thanksgiving.

PRAYERS FOR THE DEAD. The practice of praying for the dead has been defended, as a general custom of the primitive Church, as having no necessary connexion with purgatory, and as being in itself inoffensive. (See Collier's 'Ecccl. Hist.' Bk. IV. Pt. ii.) But, if the church of England has left her meaning doubtful so far as any direct statement upon the point is concerned, her view may yet be collected from the language employed in the prayer for the 'Church Militant,' in which no *petition* occurs in behalf of the deceased, but only a *thanksgiving* for their departure in God's 'faith and fear,' and a petition that the living may 'follow their good examples.' The view of our Church may especially be understood from the *change* introduced into the above-named Prayer; since, from the year 1552 to 1661, there was no 'thanksgiving;' the clause, 'and we also bless,' &c., being added after the Restoration. In the ancient Service-book, the passage for which our present 'thanksgiving' is a substitute, was as follows: 'We commend unto thy mercie, O Lord, all other thy servaunts, which are departed hence from us with the signe of fayth, and nowe do reste in the slepe of peace: Graunte unto them, we beseche thee, thy mercy, and everlastinge peace,' &c.

PRAYERS TO SAINTS. See INVOCATION OF SAINTS.

PREACHING. The phrases 'proclaiming the good tidings,' and 'preaching the Gospel,' have precisely the same meaning: but the latter of them which is so familiarly used, is apt, perhaps for that very reason, not to be distinctly understood. The common expression of 'preaching a sermon,' is, perhaps, in strict propriety of language not correct; for, the original meaning of the word 'preach,' and that which it always bears in Scripture, (as well as of the Greek word of which it is the translation,) is not to give instruction, or deliver arguments, but to *proclaim*, or announce as a herald. The word was never applied, accordingly, to the teaching of the ancient Greek philosophers, or of the Jewish scribes who expounded the law of Moses; but to the proclamations of those who went about to bring the Gospel (that is, *good tidings*) of peace, pardon, and salvation, for those who had been God's enemies.

Some persons are accustomed to speak of preaching, or, the delivery of sermons to the people, as a subordinate part of the ministerial office, and secondary, in point of importance, to Prayer and the administration of the Sacraments: while others think that it is neither expedient, nor indeed allowable, to make a scale of the means of grace, or to lay down any rules concerning the dignity or necessity of each; but that it is by the joint use of all, that Christians are to grow up to 'ripeness and perfectness of age in Christ.' It is their opinion, however, that while, in awakening the hardened sinner, or reclaiming the careless sinner, the Holy Spirit is by no means confined to any one mode of operation, it is yet 'experimentally certain that, from the Apostles' times to the present, His blessing has peculiarly attended the labours of the Christian preacher.' For the laws of the Church concerning Preachers, see Art. XXIII., and Canons 36, 45, 47, 50, 51, 52, 53, 55.

PREBEND. The term Prebend, in its common acceptance, signifies an allowance or provision of any sort, but in a religious sense, it signifies an endowment given to a Cathedral for the maintenance ('in præbendum,' to *furnish* support) of a secular priest.

PREBENDARY. A member of the Chapter of a Cathedral who is in the enjoyment of a Prebend.

PRECENTOR, or **CHANTOR,** was one of the officers belonging to the old religious houses, whose office was afterwards continued in collegiate and cathedral churches: to his care the *choir service* is *principally* committed. The Precentor ranks, in dignity, next to the Dean.

PRECEPT. A *rule enjoined* by a superior. Religious precepts are divided into moral and positive. A moral precept derives its force from its intrinsic fitness; a positive precept from the authority which enjoins it. Moral precepts are commanded because they are right; positive are right because commanded. The duty of honouring our parents, and of observing the Sabbath, are instances, respectively, of each kind of precept.

PRECEPTORIES. Benefices anciently possessed by the Knights Templars.

PREDESTINATION. The act whereby God is represented as *determining beforehand* what shall be done by men. or what shall be their future condition. See XVIIth Art. of

Rel. Also, for the Chronology of the Predestinarian controversy, Riddle's 'Ecc. Hist.'; also, Abp. Whately's 'Notes and Appendix to Abp. King;' and Dr. Copleston's 'Discourses on Necessity and Predestination.'

PREFACE, 'OF CEREMONIES,' (*in the Book of Common Prayer*). 'In this "Preface," a distinction is made between ceremonies which were introduced with a good design, and in process of time, abused; and those which had a corrupt origin, and were at the beginning vain and insignificant. The last kind the Reformers entirely rejected; but the first were still used for decency and edification. Some well-disposed Christians were so attached to ancient forms, that they would, on no account, suffer the least deviation from them: others were fond of innovation in everything. Between these extremes a middle-way had been carefully observed by the Reformers. Many ceremonies had been so grossly abused by superstition and avarice, that it was necessary to remove them altogether; but since it was fit to use some ceremonies for the sake of decency and order, it seemed better to retain those that were old, than to invent new. Still it must be remembered that those which were kept, rested not on the same foundation as the law of God, and might be altered for reasonable causes: and the English Reformers, in keeping them, neither condemned those nations which thought them inexpedient, nor prescribed them to any other nation than their own.' See Carwithen's 'Hist. of the Ch. of England.'

PREFACES, PROPER. As the Church, at the celebration of the Eucharist, gave thanks for all mercies and blessings, so it peculiarly praised God for the mercy commemorated upon the special festival on which the Communion was celebrated. Hence is derived the origin of these 'Proper,' (or *peculiar*) Prefaces, with the custom of adding them to the general Preface. These Prefaces are of great antiquity, as is evident from their being mentioned by writers of the fourth century: and the Reformers considering such acts of special commemoration to be a reasonable practice, retained, though not without material alterations, those Prefaces which we have in our Communion Office. Out of the ten Proper Prefaces that appear in the Missals, our Reformers retained those five that were appointed for the five principal festivals for the year. Good Friday has no peculiar Preface; an omission for which some have assigned

as the reason, that the whole Office is a commemoration of the 'sacrifice of the death of Christ, and of the benefits we receive thereby;' though a more probable reason seems to be, that the Church does not suppose the administration of the Holy Communion on Good Friday, because it is a fast, whereas the Eucharist is a festival-service.

PRELATE. An ecclesiastic who is set over (*prælatus*), or, has jurisdiction over, others. The title with us is confined to Bishops, but in the church of Rome it is given to Abbots also.

PREROGATIVE COURT. A Court belonging to the Archbishop of Canterbury, or to the Primate of Ireland, by his special prerogative, wherein all Wills are proved, and all Administrations taken out.

PRESBYTERIANS. Those Protestants who belong to churches governed by Presbyteries. They insist that all ministers, being ambassadors of Christ, are equal in commission, and that there is no Order, in the Church as established by the Saviour, superior to presbyters. See CHURCH OF SCOTLAND.

PRESBYTERS, or ELDERS. A name at first given indiscriminately to all who governed in the Church, and thus, synonymous with the word 'Bishop,' (Acts xx. 28; Tit. i. 5, 7,) and applied even to the Apostles. (1 Pet. v. 1; 2 John 1.) In after times it became the title of a distinct Order in the Church, inferior to the Bishop—superior to the Deacon. The name and Order of Presbyters was, in all likelihood, introduced into the Christian Church from the Jewish Synagogue. See Art. PRIEST: also, Abp. Whately's 'Kingdom of Christ:' also, Rev. J. Bernard's 'Vitringa;' or, the Synagogue and the Church.

PRESUMPTUOUSNESS OF ENQUIRY. A fault justly imputed to such as are 'wise above that which is written,' and who pry into unrevealed mysteries; but incorrectly attributed to those who demand clear evidence of a sufficient foundation for any pretensions put forth by uninspired men. Accordingly, many who admit that it is presumptuous to expect that every thing we are to believe is to be made perfectly level to our understandings and satisfactorily explained, yet feel themselves justified in withholding their assent to any human system without clear proof of the grounds on which it rests. They maintain that, however plausible such a system may appear to any one, however imposing and mysteriously sublime, however

gratifying and consolatory to the feelings; he must not, therefore, neglect to enquire for the *evidence* by which its claims are to be sustained; but rather examine with the more care the foundation on which so vast a superstructure is made to rest. They recommend that no one be deterred from this by fierce denunciations against the presumptuousness of all enquiry, and all use of private judgment in religious matters, and by eulogies on the nature of faith; remembering that the '*faith*' thus recommended is precisely that *want of faith* for which the Jews were so severely condemned; for they refused to listen to good evidence, and assented to that which was worthless.

PRIEST. A title slightly altered from the Greek *πρεσβύτερος*, whence *Presbyter*, (French *Prêtre*,) *Priest*. It is, however, remarkable that while in the Prayer Book it is always used for a Christian Minister; in the Bible, the word *πρεσβύτερος* is never rendered Priest, but *Elder*; and '*Priest*' is given as the translation of *ιερεὺς*, *sacerdos*.

The same word being thus used to correspond to *ιερεὺς* and *πρεσβύτερος*, English readers are often led or left to believe that the office was one. But Elder,—and Priest, a *sacerdotal* Priest, a sacrificer, a mediator,—are evidently quite distinct.

It is further evident that the Apostles could not have designed to institute such an office as a *sacerdotal* Priest; else, familiar as they were with the name, they could not have failed to employ it: whereas they apply it, literally, to Christ alone; and, figuratively, to all Christians.

Various points have been urged,—some real, some not,—of coincidence between the offices of the Christian Presbyter and the Jewish and Pagan sacerdotal-Priest, as reasons why this latter title may justly be bestowed on Christian Ministers: but these arguments go to prove the very opposite: they cannot alter the fact that the sacred writers never do so apply the title: and, the more natural and apparently allowable or proper it may appear for them to have done so, the stronger the proof that they perceived a very important and essential distinction, and thus carefully guarded against what lay obviously in their way.

The office of a Christian Presbyter, or Priest, is obvious. It is natural, as well as suitable, that the Minister of religion should take the lead in religious exercises: and hence,—though

without any express command to the purpose in Scripture,—the Priest reads the consecration-prayer at the Eucharist, and distributes the bread and wine, &c.

PRIMATE. A title given to an Archbishop, because of his *precedency* of other bishops.

PRIMER, KING'S. A tract drawn up in 1535, by Cuthbert Marshal, Archdeacon of Nottingham, but edited by the authority of the *King* (Henry VIII.), and thence deriving its title. A prefatory admonition to the reader complained of several books calculated to mislead the people in their application to the saints; and to set God and his creatures on the same level. Though many divines had made a special distinction between *Latreia* and *Douleia*, and appropriated the first only to God; yet in practice this distinction was too often forgotten. The Primer itself consisted of an exposition of the Ten Commandments and the Creed, succeeded by a paraphrase on the Lord's Prayer. After this follow the Salutation of the Virgin, the seven Penitential Psalms, and a Litany. The book was concluded by some prayers and other hymns. For a full account of the 'Primer,' see Collier's 'Eccl. Hist.' Pt. ii. Bk. ii.

PRIMITIVE CHURCH. An expression used to denote the condition of the Church, as respects doctrine and discipline in the *early stages* of its history. Though this expression is employed with little precision by ecclesiastical writers, it most frequently refers to the Church of the first three centuries.

PRIMITIVE DOCTRINE. It is the opinion of some persons that there is a 'Primitive doctrine,'—independent of Scripture,—'always to be found somewhere in the Catholic traditions;' by which language, apparently, they mean to teach, that the whole doctrine of the Church is not to be found in the Scriptures, nor yet in the writings of the early Fathers: but they seem to suppose that some part of the oral teaching of the Apostles might, though in an *unwritten* form, be yet in the possession of the Church, so that the Church might at any time declare a doctrine not opposed to Scripture, on what is called the unanimous consent of antiquity, to have come down by successive oral delivery from the Apostles. The opponents of such views consider that they are incapable of abiding the test of sober examination, because it is not possible for us, at this distance of time from the days of the Apostles, to know what they did, or did not teach orally; or how far what they really

did teach may not since have been corrupted. They contend, therefore, that to the ancient Apostolical *writings* alone can we look for that which is without doubt to be regarded as *ancient Apostolical teaching*.

PRIORY. A religious community under the direction of a Prior or Prioress. In the fourth year of Henry V., during the war with France, all the alien priories, (that is, those cells of the religious houses in England which belonged to foreign monasteries,) which were not conventual, were dissolved by act of parliament and granted to the crown. About the year 1540, the cathedrals founded for priories were turned into deaneries and prebends.

PRIVATE JUDGMENT. The *interpretation* of Scripture which *each* person adopts *for himself*. It is often asked whether we are to 'set up each man's private interpretation of Scripture as his rule of faith, or to adopt and acquiesce in the Church's Tradition.' Some understand by 'private interpretation,' that which a man adopts from his own *inclination* or *caprice*: but it is evident, that he who interprets Scripture according to his own wishes and preconceived theories, is, in reality, not accommodating himself to God's word, but God's word to himself. If any one means by 'private judgment' and 'private interpretation,' *unaided* judgment, *unassisted* study of Scripture,—it is plain, here too, that a man who should proceed thus, and resolve to reject all instruction from his fellow-Christians, and to remain ignorant, by choice, of all that is recorded of the judgments of learned and pious men as to the meaning of the Scriptures, would not be taking the best means within his reach for attaining evangelical truth; since in any branch of natural science, and even in mathematics, no one pursues this course; but, on the contrary, every student seeks to obtain elementary instruction, oral or written, from those more advanced than himself, and to avail himself of the labours of those who have gone before him; though he does not ultimately acquiesce in any conclusion on the bare unsupported authority of his teachers; but, on any disputed point, resorts to experiment, or to demonstration, (according to the nature of the study,) in order to 'prove all things, and hold fast that which is right.' The question then will be, when fairly stated, and cleared of those extraneous considerations which darken and perplex it;—Supposing a man willing to avail himself of all

helps within his reach, and to divest himself of prejudice—is he ultimately to decide according to the best of his own judgment, and embrace that which appears to him to be truth? or, is he to forego the exercise of his own judgment, and receive implicitly what is decided for him by the authority of the Church, labouring to stifle any different conviction that may present itself to his mind? Some maintain conclusions in favour of the last member of this alternative; and consider that, if an individual, after carefully and respectfully weighing the arguments of his teachers, should be convinced that what he has been taught is at variance with Scripture, he is yet to resign his own judgment to that of his Church, and acquiesce in its decisions. The opponents of such an opinion, whilst they abstain from reproachful censure, and doubt not that many have been led to adopt it very heartily through the combined attractions of antiquity and novelty, yet consider such a view most erroneous. They object, that to recommend ordinary Christians to give up their judgment to the guidance of ‘the Church,’ is to refer them to the guidance of the pastors of their own denomination; for, that the recommendation not only will, but must, be so understood; since ordinary Christians have no means of complying with it in any other way, unless they exercise, (which, by supposition, they are forbidden to do,) their own private judgment in deciding on the claims of their pastors. It has been expressly denied by some writers, that our Church acknowledges the right of private judgment, on the ground that it enjoins the use of the Creeds, and of the Liturgy and Catechism. To which it is replied, that each Church has a right to prescribe regulations to its members in matters intrinsically indifferent, with which it is their duty to comply: but that, to attribute such power to a Church in respect of doctrines, (of which Church-formularies are only expositions and commentaries,) and to make it the duty of any one to assent to her interpretation of Scriptures, is practically to place her on a level with the Scriptures. Undoubtedly, if any man’s private judgment should be that our Liturgy is unscriptural, he ought not to remain a member of the Church: but, the real question is, does our Church mean to declare that an individual has no right to exercise his private judgment in deciding whether the Liturgy be scriptural or not, and is bound to receive it implicitly and without further inquiry, *because it is our Liturgy?* If this

be answered in the affirmative, the grand principle of Protestantism, the only one that could justify the Reformation, is (as many think), abandoned; and our Reformers must stand condemned as schismatical heretics. Those who advocate the last-named views, consider also, that not only, as Christians and Churchmen, we are left in possession of the *liberty* of private judgment; but that, if men are accountable for their opinions, it follows that they *must* exercise their private judgment, without which there can be no responsibility.

PROCESSION. A term made use of in reference to the Holy Ghost, as *coming forth* from the Father, or from the Father and the Son: the former is the doctrine of the Greek, the latter of the Latin Church. There has been much controversy whether the procession of the Holy Ghost respects his nature and substance, or his mission only. The church of England adopts the former view in the Athanasian Creed. When, however, we say that the Holy Spirit 'proceeds,' we must remember that the expression is analogical, used (as are also other expressions respecting the Divine Being,) to convey to us such knowledge as is requisite, and is alone within the reach of our capacity. See Abp. Whately's 'Essays on Difficulties,' Essay vii., s. 4.

PROCTOR. An officer commissioned to *take care of* (*procurator*) another person's cause in civil or ecclesiastical courts, *in the stead of* the party whom he represents. This name is also given to those clergy, who, from each diocese, are delegated to represent their brethren in Convocation. Also, to those officers in the universities who, as representatives of the whole body of Masters of Arts, maintain the public discipline of the University. The Proctors are chosen out of the several colleges by turn, according to a cycle. The *Proproctors* are the deputies of the Proctors.

PROFESSOR. One who *publicly practises or teaches* any art; especially in a University.

PROOF OF DOCTRINES (*from Scripture*). Our Church requires nothing to be believed as a point of Christian faith 'that may not be declared, (that is, *satisfactorily proved*) to be taken from Holy Scripture.' Art. XXI. (The word 'declared' is likely to mislead the English reader, from its being ordinarily used in the present day in a different sense. The Latin 'declarare,' of which it was evidently intended to be a transla-

tion, signifies 'to make clear,'—'to set forth plainly.') Some explain this statement of the Church as meaning, that whatever is required to be believed shall be in itself *capable* of proof from Holy Scripture; but that such proof is not to be demanded by every individual member of the Church, who is rather to acquiesce in the truth of that which is propounded, because it has been shown to be scriptural to the conviction of others who either by office, or superior abilities, are fit judges of what is or is not scriptural. The opponents of such views regarding them as wrong and mischievous, maintain that it is most important when it has been admitted that the Scriptures are the sole unerring standard, and that we are not obliged to receive anything that 'cannot be proved from Scripture,' to settle clearly in the outset, the questions 'proved to *whom*?' If, (say they,) any man, or body of men, refer us to Scripture, as the sole authoritative standard, meaning that we are not to be called upon to believe anything as a necessary point of faith, on their word, but only on our own conviction that it is scriptural, then, they place our faith on the basis, not of human authority, but of divine. But if they call on *us*, as a point of conscience, to receive whatever is proved to *their* satisfaction from Scripture, even though it may appear to *us* unscriptural, then, instead of releasing us from the usurped authority of man taking the place of God, they are placing on us two burdens instead of one, both and each calling for a miraculous attestation of infallibility in those who impose them. 'You require us,' (they reply,) 'to believe, first, that whatever you teach is divine *truth*; and, besides this, to believe also, that it is a truth contained in Scripture; and we are to *take your word* for both. "Jesus I know, and Paul I know; but who are ye?"'

PROPAGANDA. A Society founded at Rome, in 1622, by Pope Gregory XV., and designed to *propagate the religion* of Rome throughout the world. In 1627 Urban VIII. connected it with a college or seminary for the propagation of the faith, ('Seminarium pro Propagandâ Fide,') for the purpose of educating missionaries.

PROPHECY. This word is used in Scripture to signify both the *prediction of future* events, and the exercise of the office of *teaching* in the Church; inspiration being supposed in either case.

PROPHESYINGS. A method of instruction adopted by

the clergy in several dioceses in the reign of Queen Elizabeth. The clergy of a certain district, at a set time, met together at some convenient church, and *expounded* a passage of Scripture. These exercises, it seems, were sometimes abused by irregularity, and controversial disputes: whereupon Archbishop Parker directed their suppression, which was partially effected in 1574, but not finally until 1577; in which year the queen sequestered Grindal, Archbishop of Canterbury, and confined him to his house, for refusing to act in the suppression of the prophesyings, and for not being so zealous, in other respects, against nonconformists, as the queen desired.

PROPHET. Is in general defined to be 'one who foretells future events;' and in this sense of the word we have in the Old Testament the writings of sixteen prophets; four of them called greater; twelve, lesser prophets. When, however, we meet with the word 'prophet' in the Bible, we must not suppose, in every instance, that the person so designated foretold future events. Abraham is called a prophet. (Gen. xx. 7.) Miriam is called a prophetess, (Exod. xv. 20,) without any reference to prediction of the future; a prophet in its general acceptation signifying merely, *one divinely influenced*. See Rev. J. Bernard's 'Synagogue and the Church,' p. 20.

PROSELYTE. A convert, or, one who *comes over*, to (*προσήλυτος*) some religion, or religious sect. Amongst the Jews there were two sorts of Proselytes—Proselytes 'of righteousness,' and Proselytes 'of the gate:' the former became complete Jews, were circumcised, and were in all respects united to the Jewish church and nation; the latter were those gentiles who had renounced idolatry, and had become worshippers of the one true God, and as a sign and pledge of this change of belief, conformed to some few observances of the Jewish law. They are designated in the New Testament as 'devout men,' 'fearing God,' 'testified of by the Jews.'

PROSES. A part of the Popish mass in Latin verse.

PROTESTANT CHURCH OF JERUSALEM. The first Protestant Bishop of Jerusalem was consecrated at Lambeth in 1841. This Bishop is the legal protector of all Protestants of every denomination towards the Turkish government; and he ordains Prussian clergymen, on their signing the Augsburg Confession, and adopting the Prussian Liturgy; and Englishmen, on their subscribing to our Articles and Liturgy. Some

persons have thought it ridiculous to conceive that a national Church might include persons using a different ritual, and subscribing different Articles: and, of course, it is always a grave question what degrees of difference are compatible with the bond of Church-union. Others, again, hold that some differences *are* compatible with Church-union; and they consider that the Authorities of our Church have declared their sense of such compatibility in having promoted the establishment of a Protestant Church of Jerusalem, intended to comprehend persons using different Liturgies, and subscribing different Articles of Faith. It is contended that the Governors of our Church have, hereby, sanctioned such differences, and held both parties to be equally members of the Church which includes them: and, while it is admitted indeed, that the circumstances under which a Church of such comprehensive principles was founded, are peculiar; yet, (it is maintained,) the formation of such a Church at all, is an admission of the principle contended for.

PROTESTANTS. A name given to the first Reformers in Germany on account of the public *protest* they made, A.D. 1529, against a decision of the Diet of Spires, (*q. v.*) To this '*Protest*' sent by the evangelical princes (Apr. 19,) was added (Apr. 25,) an '*Appeal*' to the emperor, to a general or national council, and to every impartial Christian judge.

PROVIDENCE. The government and direction of the several parts of the universe by a superior intelligent Being, who *takes care of* the whole. The Epicureans denied any divine providence, thinking it inconsistent with the ease and repose of the divine nature to be occupied at all with human affairs. Some persons there are, who see special 'judgments,' or other 'interpositions' of Providence, in almost every remarkable, and in many of the most ordinary occurrences. Sometimes they apply to these the term 'miraculous;' sometimes they call them, which amounts to the very same, 'providential:' for, though it is literally true that nothing takes place which is not, in some sense, providential, it is plain, for that very reason, that whatever is rightly *characterized* as providential, that is, as *more* providential than other events, is properly miraculous. They who advisedly apply the term 'providential' to such occurrences as those above referred to, must be regarded as *virtual* pretenders to inspiration; though it ought, in justice, to be added, that many ephemeral writers and careless talkers seem

occasionally to use the words 'providential' and 'miraculous,' (as well as many others,) without attaching any precise notion to them. They have been used to hear the words applied to *remarkable* occurrences; and from mere force of imitation do the same, as if the words were merely synonymous with 'remarkable.'

PROVISORS, STATUTE OF. A measure adopted in the reign of Edward I., in order to repress the pernicious custom of enriching foreigners with the ecclesiastical property of England. This custom, introduced and sanctioned by the See of Rome, was afterwards called 'provision,' as the persons who committed the abuse were called 'provisors.' Though these names were not imposed till a future reign, yet the abuse existed in this; and a statute was enacted for its remedy, entitled, '*De Asportatis Religiosorum*,' 35 Edw. I., St. i. It was therein represented that governors of religious houses, and certain aliens their superiors, were accustomed to lay impositions upon monasteries and houses in subjection to them, so that much of the opulence originally intended for religious services, for the support of the poor, sick, and feeble, and for the maintenance of hospitals, was conveyed out of the kingdom. To prevent this evil it was enacted that no religious person whatsoever should, under any pretext, send this tax out of the kingdom, under pain of being grievously punished for a contempt of the king's injunctions. (1279.) Since the time of Edward I. the abuse of provisions had so much increased, that during the minority of Edward III., a petition was framed by the commons, praying that no alien provisor, nor any procurator for him, should enter or depart from the realm, in order to prosecute any provision under pain of life and member: but, the further consideration of the matter was reserved until the king should be of age. No further legislative proceeding appears to have been adopted till many years after, when the parliament enacted two statutes against provisors; Stat. 25 Edw. I., c. 6; and 27 Edw. III., c. 1. The last statute was enacted in 1339; Stat. 2 Hen. IV., c. 3.

PSALMODY. The church of Rome bestowed uncommon care on the regulation of Psalmody. It was the subject of a canon, at a synod under Pope Gregory the Great, and the Gregorian chant was celebrated for its pathos. The foreign reformers fixing their attention on the abuses of sacred music, and observing the excessive and scrupulous solicitude

with which the art was cultivated in the Romish church, applied themselves with better intentions than judgment (as some think) to reduce it to greater plainness. To moderate the time consumed in this part of divine worship was an object of their concern, when they could not entirely banish it from their religious assemblies; and the Helvetic Confession contains a censure on the Gregorian chant, and a commendation of its rejection by many of the Protestant churches. The church of England, in the reign of Edward VI. being much guided by foreign influence, exhibited a tendency to assimilation with the customs of foreign Protestants, and a statute of this reign contains a condemnation of the antiphone. An attempt had already been made to translate the Psalms into metre by Clement Marot, groom of the bedchamber to Francis I.; and, Sternhold, who occupied a similar station in the household of Edward VI., applied himself to the same undertaking; though Sternhold himself translated only thirty-seven Psalms; the rest were done by Hopkins and others: those marked with the initials W. W. being the work of one William Wisdom. The translation of Marot was used in those French churches which were reformed after the model of Geneva, and that of Sternhold was chiefly approved by those English who affected the Geneva discipline and worship. The Psalter of Sternhold, though it professed to be allowed by authority, was never sanctioned either by the crown or the convocation; and it was opposed by the private judgment of many bishops. They feared (justly, as some think,) that the introduction of this translation might captivate the ignorant and lessen their regard for other parts of the Liturgy. See HYMNS.

PSALMS. Called in the Hebrew, 'The Book of Hymns or Praises:' because the greater part of them treat of the praises of God, while the remainder consist either of the complaints of an afflicted soul, or of penitential effusions, or of the prayers of a heart overwhelmed with grief. They are generally termed the Psalms of David, that Hebrew monarch being the chief author; the other known composers of the Psalms were, Moses, Solomon, Asaph, Heman, Ethan, Jeduthun, and the three sons of Korah.

PSALTER. The Book in which the Psalms are arranged for the service of the Church. In the church of England it is

so arranged, that the Psalter shall be read through once every month, the month of February excepted.

PULPIT. An elevated desk from which the sermon is delivered.

PURGATORY. A place in which the just who depart out of this life are supposed to expiate such offences as do not merit eternal damnation. The church of Rome holds, that though God does pardon sin, as to its eternal punishment, on account of the death and intercession of Christ; yet that the sinner is still liable to temporal punishment, which he must expiate by acts of penance and sorrow in this world; but if he does not expiate these in this life, there is a state of suffering and misery in the next world, where the soul is to bear the temporal punishment of its sins; which may continue longer or shorter, till the day of judgment. And in order to the shortening this, the prayers and supererogations of men here on earth, or the intercession of the saints in heaven, but above all things, the sacrifice of the Mass, are of great efficacy. This doctrine of the church of Rome was formally asserted in the Councils of Florence and Trent. The passages relied upon as proofs of the doctrine are, 2 Macc. xii. 40, &c.; Matt. xii. 31, 32 v. 26; 1 Cor. iii. 15; 1 Pet. iii. 19; a satisfactory explanation, of which may be seen in Burnet on the XXXIX Articles, Art. XXII. The scandals arising from this doctrine of purgatory were the immediate cause of the Reformation. See Waddington's 'Church History,' p. 674.

PURIFICATION OF THE VIRGIN MARY. A feast observed on the 2nd of February, to commemorate the presentation of our Lord in the Temple; as also, the purification of his mother according to the rites prescribed in the Mosaic Law. Every first-born male being holy unto the Lord, should be presented in the Temple and redeemed; and every mother should (after the birth of a child) separate herself, for a certain time, from the congregation. All this was performed on the occasion of the birth of Him who came to fulfil all righteousness.

PURITANS. A name given in the primitive Church to the Novatians, because they would not admit to communion any who, from dread of death, had apostatized from the faith; but the name has been chiefly applied to those who were professed favourers of a further degree of reformation and purity in the Church before the Act of Uniformity in 1662. After this

period the term Non-conformist became common, to which succeeded the appellation Dissenter.

The exiles from England in consequence of the Marian persecution, on the accession of Elizabeth returned to their native land with a strong feeling in favour of the Genevan method of worship. The form of ecclesiastical government established in England, was one of the first and main grievances of which they complained; they looked upon it as quite different from that which had been instituted by Christ, the great lawgiver of the Church. The controversy, however, was not carried on with animosity and zeal as long as the English Bishops professed to derive their dignity and authority from no other source than the laws of their country. But when Bancroft, afterwards Archbishop of Canterbury, asserted that the Order of Bishops was superior to the body of Presbyters, not in consequence of any human institution, but by the express appointment of God himself, and that consequently all who had not received Ordination from a Bishop, were irregularly invested with the sacred character—the flame broke out with redoubled fury. The complaints of the Puritans were then not confined to Church government: they objected to cathedrals; disapproved of instrumental music, as improperly employed in the service of God; objected to festivals and holydays celebrated in honour of the saints; to the sign of the cross in baptism; to godfathers and godmothers; to kneeling at the Lord's supper; to bowing at the name of Jesus; to the giving the ring in marriage, to the reading the Apocrypha in churches, &c.: and with respect to set forms of prayer, though they did not go so far as to insist upon their being entirely abolished, yet they pleaded for a right to every minister of modifying, correcting, and using them in such a manner as might tend most to the advancement of true piety. The queen made many attempts to repress everything that appeared to her as an innovation in the religion established by her authority, but without success. The Puritans, though severely treated during her reign and those of the Stuarts, (so much so as to be driven in exile in numbers to the new world,) yet increased in power and strength, till they at length overthrown the Church and the throne. The Puritans, during this transitory exaltation, showed as little clemency and equity to the Bishops and other patrons of episcopacy, as they had received from them when the reins of government were in their hands.

QUADRAGESIMA. The first Sunday in Lent, being in round numbers forty days before Easter, was for that reason called *Quadragesima Sunday*.

QUAKERS. This society acquired its name from the *agitation* and *trembling* with which its members spoke in public, though the appellation of Friends, or Friends of Truth, is that by which they desire to be distinguished. The society was instituted about the year 1650, by George Fox, a shoemaker of Nottingham, who was ill-treated by all parties; and even Cromwell, the great patron of sectaries, laboured for the extinction of the Quakers. After the Restoration, the two celebrated converts, William Penn and Robert Barclay, gave to the Quaker-principles the form of a regular system. The principal points maintained by the Quakers are: (i.) That God has given to all men sufficient light which will work out their salvation, unless resisted; that this light is not less universal than the seed of sin, and saves those who have not the outward means of salvation; and that this light is a divine principle, in which God, as Father, Son, and Holy Ghost, dwells, which the Scriptures call, 'Christ in you the hope of glory.' (ii.) That the Scriptures are not to be esteemed the principal ground of all truth and knowledge: nevertheless, they are a secondary rule subordinate to the Spirit. (iii.) That immediate revelation has not ceased, a measure of the Spirit being given to every one. (iv.) That those who have the gift of spiritual knowledge, ought to preach without human commission; and that any person of a sober life, without distinction of sex, or attainments in literature, may preach when moved by the Spirit. (v.) That all true and acceptable worship to God is offered by the inward and immediate moving of the Spirit. (vi.) That water-baptism and the Lord's Supper were only commanded for a time. The Quakers also consider it unlawful to give what they call flattering titles, (like 'most noble Festus,' addressed by Paul to the Roman Governor in that capacity,) or to make obeisance, to man: to use superfluities in apparel, or games of any kind: they also hold it unlawful for Christians to swear, even before the magistrate; and equally so, to make war, or even to resist evil.

QUARE IMPEDIT. 'This writ lies, when one hath an adwowsion, and a vacancy has arisen, and another presents a

clerk, or disturbs the rightful patron to present.' See Gibson's 'Codex,' 784, note. He gives the form of the writ. See, also, *Quare Incumbavit*, *Quare non admisit*, and *Quod Permittat*.

QUESTMEN. Parish officers appointed to assist the churchwardens.

QUIETISTS. A sect which arose in the East in the fourteenth century; they were a branch of the mystics, and employed their time chiefly in contemplation. A sect with the same name was founded towards the close of the seventeenth century, by one Molinas, a Spanish priest; they were called Quietists from a kind of absolute rest and inaction which they supposed the soul to be in when arrived at a state of perfection. Fénélon, Archbishop of Cambray, is supposed to have favoured this system.

QUINQUAGESIMA. The Sunday before Lent: the first Sunday in Lent being called Quadragesima, this being called further from Easter was called Quinquagesima, (or fifty Sunday,) reckoning the distance from Easter in round numbers.

QUINQUARTICULAR CONTROVERSY. A dispute which arose at Cambridge in 1594, about the following *five points*: predestination, free-will, effectual grace, perseverance, and the extent of redemption. In 1626, (Feb. 11,) two fruitless conferences were held upon these same points; and in 1630, Bishop Davenant preached at Court on these disputed matters, and thereby gave great offence to Charles I. The next year, the controversy was revived at Oxford, and in Ireland, of which Archbishop Usher was then Primate. The king issued certain injunctions concerning the bounds within which these points might be discussed: but these limits having been exceeded by Thomas Cooke, a fellow of Brazen Nose College, Oxford, in a Latin sermon, preached before the University in 1634, he was obliged to make a public recantation. See Collier's 'Eccl. Hist.'

RANTERS. The name of a sect that arose about the middle of the seventeenth century; their sentiments, respecting the Church, the Ministry, and the Scriptures, were very similar to those of the Quakers.

RATE, (Church.) A tax levied on parishes for the maintenance of the Church, and the providing the proper requisites for divine service. It is uncertain at what time a distinction

was made between the levy of money for the maintenance of the clergy, and that raised for the support of the fabric of the Church, and its Ordinances. The law of the land requires parishes to levy a sufficient rate; but the determination of the amount is left to the parishioners in each instance, assembled in Vestry. Some persons regard the church-rate as a grievance, and on that account resist it. Others consider, that if the principle of an established Church be allowed, the church-rate follows as a necessary consequence. The usage of rating is not uniform in the English church, being regulated in several parishes by ancient prescription: and in Ireland, the custom has been altogether abolished by the Church Temporality Act in 1833.

RATIONAL DIVINITY. That system of religion which professes to appeal exclusively to *reason*, and admits no tenets which the reason of man cannot fully comprehend. Proceeding upon the principle that no doctrine is to be admitted contrary to reason, the advocates of rational theology deem themselves authorised to reject any principle professedly deduced from the Scriptures, which they think to be opposed to reason; and thus by a spurious intellectual process, explain away the peculiar doctrines of Christianity, and form an erroneous system of religion, more palatable to the corrupt inclinations of fallen man than the uncompromising purity of the Gospel. The opponents of 'rational divinity' allege that the doctrines taught in the Scriptures are not at variance with reason, though they allow that they are, indeed, *contrary* to reason falsely so called; that is, they set at nought all the preconceived opinions of mankind; exhibiting the purity of the divine character in a light very different from the conjectures which those would form who had never been favoured by a divine revelation. They insist, also, that if whatever truths transcend our narrow intellect are to be rejected, the mere pruning away of this or that tenet is not sufficient, but the whole Scriptures must be cast aside, as infinitely superior to the wisdom of man.

RATIONALE. A treatise *explaining the meaning* and justifying the continuance of that Ceremonial, which it was thought fit to retain in the year 1541. Though the ceremonies prescribed by the Rationale were multifarious and exceeding the decent simplicity of Christian worship, yet their signification is ingeniously explained; and more than this, the

foundation on which they rest rightly laid: there is acknowledged to be a wide difference between the commandments and rites enjoined in Scripture and ordained by God; and rites and ceremonies ordained by man. The precepts of God are not to be infringed, abolished, or altered: but ceremonies instituted by man may, on reasonable causes, be done away, or changed, by human authority. As the members of this committee were warmly attached to the splendour of the Roman ritual, the alterations were inconsiderable. The Collects in which prayers were offered for the Pope, the Offices for Thomas Becket and some other saints, were omitted; but so slight was the change which the committee introduced, that in many churches, the missal and breviary already in use were retained. See Collier's 'Eccl. Hist.' v. 106; and Burnet's 'Reformation,' vol. i. 63.

RATIONALISM. This term was first introduced by Amos Comenius, in the beginning of the seventeenth century; and has been since used to designate a system in which all the truths and dictates of religion are reduced to the standard of human *reason*. Its advocates maintain that men are led by the natural powers of their mind, and by the observation of the physical world, to a true knowledge of the Deity, and their duty towards Him; those who profess to receive the inspired volume, regard Revelation as supplementary and subordinate to reason, rejecting whatever does not agree with the theories of the Rationalists, or explaining away everything that is miraculous and supernatural. The German divines, until recently, were the most notorious for their opposition to the peculiarities of the revealed system, but the gross inconsistencies of the several systems they set up in its stead were so flagrant, that they finally alienated many of their followers, and were forced to give way before the revival of Evangelical Religion.

RATISBON, DIET OF. A conference held at Ratisbon, in the year 1541, with the view of terminating the religious differences between the Protestants and the adherents to Papal authority: it produced no other effect than a mutual agreement of the contending parties to refer the decision of their pretensions to a general council.

READER. One of the five inferior Orders of the church of Rome. The office of Reader is of great antiquity in the Church, dating so far back as the third century. It is, however,

abundantly evident that it was not a distinct Order, the Reader (in the Latin church at least,) never having been admitted to his office by imposition of hands. At the time of the Reformation, Readers were admitted in churches and chapels for which no clergyman could be procured, to the end that divine-service in such places might not be altogether neglected. The office, or rather the name, is still continued in the English church; but in every case the Reader is a regularly ordained Minister.

READING-DESK. The desk or pew from which the Minister reads the Morning and Evening Prayer. In the early part of the reign of Edward VI. it was the custom of the Minister to perform divine-service at the upper end of the Choir, near the communion-table; towards which, whether standing or kneeling, he always turned his face in the prayers. This being objected to, a new Rubric was introduced, (in the fifth year of King Edward,) directing the Minister to turn so that the people might best hear. In some churches, however, the too great distance of the chancel from the body of the Church, hindered the Minister from being distinctly heard by the people: therefore the Bishops, at the solicitation of the clergy, allowed them in several places to supersede their former practice, and to have Desks or Reading-Pews in the body of the Church: which dispensation, begun at first by some few Ordinaries, grew by degrees to be more general, till at last it came to be an universal practice; insomuch that the Convocation, in the beginning of the reign of James I. ordered, that in every Church there should be a 'convenient seat made for the Minister to read service in.' It is remarkable, that the Reading-Desk is only once recognised in our Prayer-Book, viz., in the Rubric prefixed to the Communion; and also, that the Rubric, prefixed to the Communion office, supposes the continuance of the old practice of reading the service in the Choir or Chancel.

REAL PRESENCE. Is the presence, in the Sacrament of the Lord's Supper, of the real material body and blood of Christ, into which (say the Romish Divines,) the bread and wine is changed by the consecration of the Priest. This erroneous doctrine of the church of Rome, the English church has guarded against most carefully, by declaring, 'that the bread and wine remain unchanged,'—'that they are merely a sign of Christ's body and blood,'—'that it is only after a spiritual

manner that his body and blood are received by the faithful. Some Divines assert that a real presence in the Sacrament is the doctrine of the church of England, building upon an answer in the Catechism, which defines the thing signified in this Sacrament to be 'the Body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.' The XXVIIIth Article too, they say, asserts that 'to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ.' But the Communion office explains these assertions, by declaring that those who duly receive the bread and wine, are fed with the *spiritual food* of the most precious body and blood of our Saviour Jesus Christ. It is then in a spiritual, and therefore in a *figurative* sense, that Christ's body and blood strengthen and refresh the soul: that his flesh is meat indeed, and his blood drink indeed. And the spiritual food conveyed in this Sacrament is the Spirit of Christ. 'It is the Spirit that quickeneth, the flesh profiteth nothing.'—'He that eateth my flesh, and drinketh my blood, the same *dwelleth* in me, and I in him;' 'and hereby know we that he *dwelleth* in us, by his Spirit which he hath given us.' Much disputation on this point might have been avoided, if the words bodily presence had been substituted for real presence. See TRANSUBSTANTIATION.

REALISTS. The name of a School of Philosophers formed in opposition to the Nominalists; they believed that as words are the signs of ideas, that therefore general terms are the signs of general or universal ideas, which, according to them, have a *real* existence in the mind. The Nominalists deny the real existence of universal ideas, asserting that there is nothing general but the *name*. This controversy, purely philosophical, assumed, in the fourteenth century, a theological character; the principal points of difference between the two parties being, 'the nature of the divine co-operation with the human will,' and 'the measure of divine grace necessary for salvation.' The controversy between the Realists and Nominalists, of which the origin was not long posterior to the general study of Aristotle, was continued with no great intermission till the days of Luther: in the fourteenth century its character became most rancorous;

so much so, that the contending parties accused each other of 'the sin against the Holy Ghost.'

REASON. The intellectual faculty by which we apprehend and discover truth, whether contained in first principles of belief, or in the inferences and conclusions deduced from such principles. It has been long the subject of controversy, how far Reason ought to be exercised in matters of Faith; fanatics of all kinds discard it altogether, while Rationalists make it superior to Revelation. The best Protestant divines have, however, given some rules on the subject, of which we shall give a brief summary. (i.) Reason is of use in examining the Evidences of Revelation; and such an examination is desirable, because the more complete the submission, which we consider to be due to everything that is revealed by our Creator, the greater is the necessity that we should be satisfied that any system which professes to be a divine revelation, does really come from God. (ii.) After the exercise of reason has established in our minds, that the origin of the Christian system is divine, reason must be exercised to determine what that system really inculcates. It is obvious that the generality of Christians cannot possess the varied learning necessary to a correct interpretation of the sacred writings; but every one who applies his mind to the consideration of the subject, will find little difficulty in determining what is consistent with the general scope and purpose of the Testaments, viewed collectively, though he may find some difficulties arise from particular instances. Reason, however, will show that similar and even greater difficulties arise in every system of pretended philosophy which has been set up as a rival to Revelation. (iii.) Reason is of eminent use in repelling the attacks of the enemies of Christianity. The cause of true religion has been often injured by unskilful defenders, and the only triumphs of the enemies of our faith, have arisen from their being able to expose the defects of those methods of defending the truth which some of its advocates had unwarily chosen. (iv.) Reason is employed in tracing out the harmony and mutual relations of the great truths of religion, and their practical use and application in human life. But in all these applications reason must be ever reminded that its faculties are restricted; 'we now see as through a glass darkly,' but by availing ourselves of the imperfect light which we possess, we shall be better prepared to wait,

in hope for that happy time when a larger measure of illumination shall be imparted to the soul.

REASON, IN RELIGION, (*Use of.*) There are some who maintain that divine revelation is to be tried at the bar of human reason, as a sufficient judge of its truth and claims to be received: they, therefore, necessarily conceive that men are at liberty to bend the discoveries of revelation so as to meet their own opinions. Others, on the contrary, seeing the feebleness of the human faculties and their utter inability to discover divine truth when not enlightened from on high; maintain, that the end of all rational enquiry with respect to revelation, is to *understand* whatever has been affirmed by the Prophets and Apostles; that this, without the addition of our own speculations, is the ultimate limit of religious knowledge. They consider, that the use of reason in religion and philosophy is the same: that, as without facts we can gain no knowledge of nature, so without inspired truths, which are God's statement of facts, either future or invisible, we can make no discoveries in religion. The 'use of reason,' therefore, is, in their judgment, to enable us to become intelligent 'listeners' to the divine voice, and to open out to us the scope and purport of the inspired oracles.

RECONCILIATION. The making those *friends again*, who were at variance. Thus the Scriptures describe the disobedient world as having been at enmity with God, but 'reconciled' to Him by the death of his Son. We know that God cannot literally feel anger, or any other passion; nor can He be literally grieved and pained at anything man can do; since (as our 1st Article expresses it,) 'He is without body, parts, or passions;' though in Scripture, hands, and eyes, and other bodily members are figuratively attributed to Him; as well as anger, repentance, and other passions. But, all these are easily understood as spoken in reference to their *effects on us*; which are the same as if the things themselves were literally what they are called. It is well-known to astronomers that the sun keeps its place; and yet they, as well as the vulgar, speak familiarly of the sun's rising and setting, without any mistake or perplexity thence arising; because the effects on this earth, the succession of light and darkness, are exactly the same as if the sun did literally move round it daily. In like manner, when the Scriptures speak of God's wrath, fierce anger, &c., against

sinners, it is meant not that *He* literally feels angry passions, but that the *effect* on men will be the same as if He did. And similarly, when 'reconciliation' with God is spoken of, it is to be understood as meaning that the effects of the death of Christ are such as to cause men to be regarded by God with that favour with which He would regard them if literally returned from a state of enmity to a state of reconciliation.

RECTOR. The title of the more ancient Order in the Church, the office of Vicar growing, as it were, out of it, on the appropriation of benefices to monasteries and other religious houses of old. The distinction between Rectors and Vicars is this, that the Rector has the right to all the ecclesiastical dues in his parish; whereas, the Vicar has generally an appropriator or impropiator over him, who is entitled to part of the profits, and to whom he is in effect only perpetual curate, with an appointment of glebe and generally one-third of the tithes. Rector is also a title sometimes given to the heads of colleges, the superiors of monasteries, &c.

RECUSANTS, (*Popish*.) In the year 1534, the English parliament set aside the Pope's supremacy, and declared the king, Henry VIII., head of the Church. Those who refused to acknowledge the king's supremacy were called Recusants, and were subjected to severe pains and penalties. In modern times these penal statutes have been repealed, and Recusancy, which was once punished as treason, no longer involves any cruel disqualification.

REDEMPTION. This word, which signifies a *buying back*, is used in the New Testament, to describe that deliverance from sin which is obtained by the propitiatory sacrifice of Christ. The relation which atonement and redemption hold to each other, is that of cause and effect. Atonement is the ground of redemption: redemption is one of the results of atonement. The atonement has an immediate relation to the *Law* as its object, that God may be just, and the justifier of him that believeth in Jesus; whilst *man* is the immediate object of the work of redemption. See ATONEMENT and RECONCILIATION.

REFORMATIO LEGUM ECCLESIASTICARUM. A code of *church-law*, first projected by Cranmer at the commencement of his primacy; and accomplished, after various impediments, 1551, by a sub-committee of bishops, divines, canonists,

and common lawyers. It was ready to be submitted to the king (Edward VI.), but before it could receive the royal confirmation the king died, and the project died with him. The work, consequently, is not, and never was, of any authority; but it is a valuable record, as throwing a clear light on the views of the Reformers. It is not only a decisive evidence of their plans with respect to canonical jurisprudence, but of their opinions on Christian doctrine.

REFORMATION. By this term, which, in itself, means simply a *remodelling* or *reconstructing* of any edifice, is usually described that movement in the sixteenth century, whereby the corruptions of the then existing Christian church were removed; and her institutions, both in doctrine and discipline, restored to primitive purity. Some persons are to be found who, while they professedly acquiesce in the *results* of the Reformation, yet discountenance the exercise of private judgment; not considering that the Reformation was necessarily based on private judgment, deciding as to the correctness of the teaching of the then existing Church. The Reformers listened *respectfully* to the decision of the Church; and they allowed the *presumption* to be on the side of what existed: but to acknowledge the duty of implicit submission, (which was the first thing urged,) would have silenced them at once and for ever. They might say that the church of Rome was not the whole and sole Catholic Church; or even (as some Protestants now say,) that the Romish church is not 'Catholic' at all; and they might refer to the primitive Church: but, all this proceeded on the use of their private judgment: for, it is in vain for a man to speak—say what he will—if he is confessedly bound to keep silence. Before we can listen to any arguments to show that he judges rightly, we must first be satisfied that he has a right to judge at all.


REFORMERS, ENGLISH AND FOREIGN. The English Reformers, after the death of Henry VIII., entered into an examination of the doctrine and discipline of that church from which they had separated without an undistinguishing antipathy towards either; and retained both, as far as they agreed with the rules of Scripture and the practice of primitive Christians. Certain of the foreign Reformers, (as some think,) animated by the example of Luther, and by indignation against the corruptions of the see of Rome, seceded as far as possible

from its doctrines, its policy, and its ritual, without sacrificing the essentials of the Christian faith.

REGENERATION. This term, as used in Scripture, and by our Church following Scripture, denotes the being '*born anew* of water and of the Holy Ghost.' The Jews regarded as their *birthright* a place in the kingdom of heaven, superior at least to what any Gentile could hope for. John the Baptist first, and afterwards Jesus, taught them that God was able of the 'stones to raise up children unto Abraham,' (Matt. iii. 9,) and that 'sons of God' were to be 'as many as received him,' (John i. 12,) including believing Gentiles and not unbelieving Jews. These were to have the *birthright*, not as being born of a certain 'race,' (*αἱμάτων*, *bloods*, not *blood* as in our version, John i. 12,) 'after the flesh,' but 'of water and the Spirit,' (John iii. 5,) (which latter words are probably an 'hendiadysmus,' the expression of *one* thing by *two* words,) that is, admitted into the Church which has *spiritual endowments*, by *baptism*. Some understand by regeneration an implied necessary salvation; but it is not fair in them to represent their opponents (who use the word in a different sense,) as meaning that all who are baptized are saved. An infant may have an estate left him, or be registered as a freeman of some corporation; though he cannot at the time understand or use this; and when he grows up, he may neglect or squander his property, or he may use it well. He does not, on arriving at maturity, acquire a new possession; but acquires gradually, the faculties for enjoying it. Many interpretations have been offered of the word 'regeneration,' as applied to baptism, each varying according to the systems or views which men severally adopt: but the most simple and natural seems to be this, that when any one becomes a Christian—'inwardly,' 'in the spirit and not in the letter,'—(which he *professes* to become at *baptism*,) he enters upon a real and new spiritual life; and thus the name 'regeneration,' (*παλιγγενεσία*, *regeneratio*, *nativitas spiritualis*,) was given to the occasion upon which he visibly and ostensibly does enter upon such a life. It is to be noticed, that the word 'Regeneration' has not, (as many seem to suppose,) some *peculiar* mystical propriety in reference to the change wrought in one who becomes a Christian, but only the same as belongs to several other figures employed by the Scripture writers; such as the change from death to life, ('if ye be risen with Christ,'

&c.,) from blindness to light, ('that they which see not might see,' &c.,) from want of food to abundant supply, ('I am the bread, &c., and whosoever shall drink of the water that I shall give him, &c.,) and several others. *

REGIUM DONUM. A sum of money annually granted by parliament for the support of Dissenting Ministers. It was first granted A.D. 1723, as a reward for the loyal attachment of the Dissenters to the house of Brunswick.

REGULARS. When monachism became prevalent in Europe during the fourth and fifth centuries, monks, though admitted to Holy Orders, were distinguished from the clerical body, and indeed the two ranks have never been amalgamated. Parish priests and all who were charged with the cure of souls, were named *clerici sæculares*, and those that belonged to the monastic orders were named *clerici regulares*, because they were bound to certain rules (*regulæ*.) Great jealousies exist between the secular and regular clergy in the church of Rome, which have more than once menaced a violent schism. 

RELICS. In the Romish church great reverence is paid to the real or supposed *remains* of the bodies and garments of saints and martyrs, and to the instruments with which they were tortured or put to death. The Romanists believe that very extraordinary miracles have been wrought by these relics, which they, therefore, preserve with the greatest respect in the altars of their churches. This veneration for relics was first introduced into the Christian church in the reign of the emperor Constantine: his mother, the Empress Helena, was led to believe that she had discovered the wood of the true cross in the ruins of Jerusalem, and this pretended discovery led to the introduction of a number of spurious relics, some of which could scarcely be named without profaneness. See Southey's 'Book of the Church,' ch. x.

RELIGIOUS. As friars were named Regulars to distinguish them from the secular clergy, they were called *Religiosi*, or Religious, to prevent them being confounded with the laity. The name was first given in the fourth century.

REMONSTRANCE. A *Complaint* framed by the Commons of England, in 1628, and addressed to Charles I., concerning many civil grievances, and many which concerned religion. It complained of the great increase of popery in consequence of a relaxation of the penal laws; of the preferment of Papists to

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places of trust and honour; and of a commission being issued to compound for the penalties incurred by popish recusants: it also complained of the discouragement shown to orthodox preachers; of the prohibition of their books, while those of their adversaries were licensed. The king not only attempted to suppress this remonstrance, but endeavoured to publish an answer to its allegations.

REMONSTRANTS. A title given to the Arminians, on account of the remonstrance which, in 1610, they made to the States of Holland against the sentence of the Synod of Dort. Episcopius and Grotius were at the head of the Remonstrants. Their principles were patronized in England by Archbishop Laud.

RENOVATION. This word is used to describe the *continual renewal* of the soul in holiness by the power of the Holy Ghost. In this sense it is used by our Church in the Collect for Christmas-day, wherein we pray that 'we being regenerate and made' God's 'children by adoption and grace, may *daily be renewed* by' his 'Holy Spirit.' So also, in the 'Visitation of the Sick,'—'*Renew* in Him, most loving Father, whatsoever hath been *decayed* by the fraud and malice of the devil, or by his own carnal will and frailness.' (Collect before Psalm.)

REPENTANCE. Signifies in general a *change* of mind: it is used for the most part in Scripture to denote that sorrow for sin which leads to newness of life. Two words are used in the Greek Testament to denote this sorrow: *μετάνοια*, or after-thought; 'such a change in one's mind and sentiments as influences the subsequent conduct for the better:' and *μεταμέλεια*, which signifies '*regret*, and uneasiness upon consideration of what is done.'

REPROBATION. This (according to supralapsarian Calvinists) is an absolute and free act of God, by which He ordains ungodly men to condemnation, gives them up to vile affections and a reprobate mind, and finally abandons them to eternal destruction. But, the 'reprobate mind,' (*ἀδόκιμος νοῦς*) is, really, that mind from which God has withdrawn—the ability to *test* (*δοκιμάζειν*) truth; the knowledge of right and wrong,—as a judgment for a long and wanton abuse of his grace. See SUPRALAPSARIAN.

RESERVE IN TEACHING. This is the *suppression*, in the instruction of the great mass of Christians, of a portion

of those Gospel doctrines which are most earnestly set forth in Scripture; as though they were a sort of esoteric mystery of which ordinary believers are unworthy, and which should be reserved as a reward for a long course of pious submission. The maintainers of this system of teaching affect great mystery about the highest and most sacred doctrines of Christianity, (such as the atonement, the divinity of our Lord, &c.): they regard them as too solemn and divine to be *vulgarized* by being explicitly and prominently put before the Christian world at large: they would, therefore, 'economyze' the knowledge of such deep doctrines, *reserving* them for communication to those worthy of being initiated; meanwhile asserting that the ordinary Christian is put in possession of these truths, and to a certain degree derives virtue out of them, by partaking of the Sacraments, &c. It is on the authority of the Fathers that the advocates of 'Reserve' chiefly dwell as most fully and expressly supporting the principle: but they adduce also, in justification of the system, the reverence it has a tendency to beget for sacred things, (as if it were reverence, and not superstition, in those who know not what they are reverencing); and allege that acting thus, they are acting a merciful part in keeping those in ignorance who would not make a profitable use of knowledge, (just as if they had the power of discerning spirits): they contend that they are imitating the most perfect pattern of wisdom and mercy, who thus economises light and knowledge, (*e.g.*, concealing the Gospel at first under the veil of the Mosaic ritual); as if it were a system of philosophy of their own they undertook to teach, or as if they were imitating the Deity in concealing what He had revealed. The example of our Lord is appealed to, who, they say, taught openly by parables, but privately explained the mysteries of his kingdom to his disciples; a case quite inapplicable, as our Lord used *reserve*, not to his disciples, but towards wilful unbelievers. The system is also vindicated by studiously confounding it with the *gradual* initiation of Christians in the knowledge of their religion, and the necessity of *gradual* teaching: and,—the care requisite to avoid teaching anything which though true in itself would be falsely understood by the hearers,—is confounded with the system of withholding a portion of Gospel truths from those able and willing to receive it. It is almost needless to add that the

entire system is opposed to the word of God, which commands Ministers not to shun to declare to the people ‘*all the counsel of God;*’ and that it is calculated to throw doubt and uncertainty upon the whole Christian religion: for, as in this system of ‘*Reserve*’ there may be an indefinite number of degrees, none can ever be sure that he has fathomed the system, and ascertained what is the real inmost doctrine of its advocates. See Rev. Dr. West’s Sermon on ‘*Reserve in Teaching.*’

RESIGNATION (*of a Living*). This is where a beneficed clergyman gives up and surrenders his charge and preferment to such party as those from whom he received the same. It can be made only to a superior, and it must be to such superior as the one from whom it was *immediately* obtained:—for example, where institution was required, the party having the right to institute is the same to whom resignation is to be made; and in the case of donatives, resignation is to be made to the patron. Resignation must be made personally, and not by proxy: that is, it must be made either by personal appearance before the Ordinary, or by an instrument properly attested, and presented to him. It must be made without any condition annexed: in the words of the instrument it must be made ‘*absolutè et simpliciter,*’ and it must further be, in the words of the same instrument, ‘*spontè*’ et ‘*purè.*’ It must also be made voluntarily: and it must not proceed from any corrupt inducement. If an incumbent take any pension, sum of money, or other benefit, directly or indirectly, for or in respect of the resigning of a benefice having cure of souls, such a transaction is criminal in the view of the law, and both the giver and receiver in it are liable to legal penalties. No resignation can be valid till accepted by the proper Ordinary, but the law has provided no remedy if the Ordinary should refuse to accept. In as far as legal decisions have hitherto gone, the Ordinary is no more compellable to accept a resignation, than he is to admit persons into Holy Orders. When a resignation has been accepted, notice is to be given to the patron, if different from the Ordinary; and lapse does not begin to run, as against the patron, until notice of the vacancy has been properly given to him.

RESPOND. Was a short anthem, interrupting the middle of a chapter; when two or three verses had been read, the respond was sung, after which the chapter proceeded.

RESPONSES. Short sentences, so called from their being the *answers* of the people to the officiating Minister. The design of Responses is, by giving to the people a part in the service, to quicken their devotion, and engage their attention. It is much to be regretted that congregations do not in general join in the parts of the service allotted to them, as such neglect is the means of making our worship appear to many both cold and formal.

RESTORATION OF THE JEWS TO PALESTINE. The expectation of this forms a part of the millenarian views which at different times have made their appearance in the Christian church, but never prevailed extensively at any one period. The tenet here particularised may be stated as follows: That Jerusalem is to be rebuilt, the Jewish temple restored, and sacrifice again offered on its altar: That this city is to form the residence of Christ, who is to reign there in earthly glory for a thousand years; all his saints partaking of his triumph, and among these the whole race of Israel converted and recalled to their ancient land, and enjoying a rank in this kingdom of the Messiah corresponding to the original prerogatives of that chosen people. This tenet, as all the theory of the millenarians, is grounded upon some passages in the ancient prophecies which had immediately in view the restoration of the children of Israel from their great captivities; but is chiefly derived from interpreting in a literal and temporal sense, the figurative expressions in both old and new testaments, in which (as the opponents of millenarian views think) the *spiritual* glories to be revealed and finally accomplished in the Redeemer's kingdom were foretold. It is further thought by the opponents, that the events thus expected are inconsistent with the declared design of the Gospel, which was to remove every distinction of 'Greek and Jew, barbarian, Scythian, bond or free;' that this would imply a reversal of the gracious promise of the descent of the Comforter, whose spiritual superintendence was to do more than to compensate for Christ's personal presence with his disciples, by bringing an influence not confined to any local situation, but to be communicated to the mind and heart of every believer: and finally, that if the expectations through which the Jews at first rejected the Messiah, and to which they have since so obstinately clung, were to be fulfilled in the way that has been pointed out, the accom-

plishment would form, in the words of a remarkable writer upon the subject, 'not so much a conversion of the Jews to Christianity as a conversion of Christians to Judaism.' See a view of the 'Scripture Revelations concerning a Future State,' by a Country Pastor. Lecture VII.

RESURRECTION. The belief in a general resurrection of the dead, which will come to pass at the end of the world, and will be followed by an immortality, either of happiness or misery, is an article of religion common to Jews, Christians, and Mohammedans; and is distinctly revealed in Scripture. (Acts xxiii. 6, 8.) Our blessed Lord himself rose from the dead, to give us in his own person a proof, a pledge, and a pattern of our future resurrection; this great fact is the foundation of our faith in him, that as he was 'delivered (to death) for our offences,' so he 'was raised again for our justification.' Laurin has very ably stated the absurdities which those infidels must maintain who deny the reality of Christ's resurrection. 'It must be supposed that the guards who had been particularly cautioned by their officers, sat down to sleep; and notwithstanding they deserved credit when they said, that the body of Jesus Christ was stolen. It must be supposed, that men who have been imposed on in the most odious and cruel manner, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that the ignorant possessed the art of fascinating the eyes all the Church, or that five hundred persons were deprived of their senses at the same time, and deceived in the plainest matter of fact. It must be supposed that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that millions madly suffered imprisonment, tortures and crucifixion to spread a deception or an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied: and then, it must be supposed that the Apostles were idiots, that the enemies of Christianity were idiots, and that all the primitive Christians were idiots.'

The doctrine of the Resurrection of Jesus Christ affords us a variety of useful instructions. Here we see evidence of

divine power; prophecy accomplished; the character of Jesus established; his work finished; and a future state proved. It is the ground of our faith, the basis of our hope, the source of our consolation, and a lasting incentive to our obedience.

REVELATION. The *discovery* which God has been pleased to make of Himself and his purposes concerning the destiny of man, in the Holy Scriptures.

REVELATION, BOOK OF. The title of the last book in the canon of Scripture; deriving its name from the *discoveries* therein made by Christ to John the Evangelist respecting the destinies of the Christian church.

REVEREND. A title prefixed by courtesy to the name of any clergyman: though 'clerk' (clericus) is the legal and strictly proper description of clergymen; and is, in official documents, placed *after* (as 'Reverend' is *before*) their names.

REVOLUTION. The name given to that *change* in the civil and ecclesiastical constitution of England, which took place when James II. had been expelled from the throne in the year 1688, and his son-in-law, William, prince of Orange, was elected by the voice of the people. The immediate occasion of the Revolution was a fallacious proclamation issued by James, under the pretence of extending toleration: but the true object of which was to place all the offices of trust in the hands of the Papists, whose hopes had been revived by the death of Charles II. Some Protestant Dissenters were imposed upon by this specious pretence; but, the sagacity of the Bishops justly apprehending the intended consequences, they strenuously contended and petitioned against the proclamation, and alarmed the fears of Protestants throughout the kingdom. Agreeably to the general feeling of the Scottish nation, the Presbyterian form of church government was established in that country by William III., and the same was afterwards confirmed by the Act which effected the union of the two countries in 1706.

RIGHTEOUSNESS OF CHRIST. See OBEDIENCE OF CHRIST.

RING IN INVESTITURES. Until the time of Henry I. every bishop-elect received investiture of his temporalities from the king, of whom all bishops held their lands or baronies. As the bishoprics, taken in this view, partook of the feudal nature, homage and fealty were required from the bishop to the king, who, in return, gave to the bishop livery and seisin of the tem-

poralities of the bishopric, by the delivery of a *ring* and a staff. This mode of investiture was not confined to England; it was general throughout Christendom: and Pope Adrian confirmed the privilege to Charlemagne by an express agreement.

RING IN MATRIMONY. The giving of a ring 'as a token and testimony of the marriage-contract, was an innocent ceremony used by the Romans before the time of Christianity, and in some measure admitted by the Jews, whence it was adopted among the Christian rites of espousal.' But it does not appear that the ring was originally used in the solemnity of marriage itself. In proof of the position that the ring was used among the early Christians at their espousals, or as an earnest of future marriage, but not in the actual solemnization of marriage, Bingham refers to the words of Pope Nicholas I., in his *Respons. ad Consulta Bulgarum*, c. 3; and to passages in AMBROS. Ep. 34; TERTULL. *Apol.* c. 6; *de Idololatr.* c. 16. Calvoer (*Ritual. Eccles.*) traces the origin of the marriage-ring to the tenth century. He supposes it to have been introduced in imitation of the ring worn by bishops; and to have been regarded as a kind of phylactery, or charm.' See Riddle's 'Christian Antiquities,' Bk. vii., ch. 1.; and Shepherd on the 'Common Prayer,' vol. ii.

RITE. RITUAL. The former of these terms signifies an *ordinance* to be observed on solemn occasions in the Church: the latter, the Book containing the particular *Ordinances* of any single Church.

ROCHET, (Lat. 'Rochettus, Roccus,') was a dress worn by Bishops and Abbots. It was somewhat like a surplice, but with narrow sleeves. The Rubric of the First Common Prayer Book of Edward VI. prescribes what habits should be worn in all public ministrations, and also those which shall be used at the Communion. It appears that a bishop is enjoined to wear the Rochet at the latter service. 'He shall have upon him besides his *Rochette*, a surplice or Albe, and a Cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.' This Rochet was a linen habit peculiar to Bishops, and worn under the *Chimere*. Before and after the Reformation, till Elizabeth's time, the Rochet was always of scarlet silk, but Bishop Hooper scrupling first at the robe itself, and then at its colour as too light and gay for episcopal gravity, it was changed for a *chimere* of black satin. (Wheatley's 'Rational Illustration,' p. 64, edit. 1819.)

ROGATION DAYS. About the middle of the fifth century, Mamercus, Bishop of Vienna, upon the prospect of some particular calamities that threatened his diocese, appointed that extraordinary prayers and supplications should be offered up with fasting to God, for averting those impending evils, upon the three days immediately preceding the day of our Lord's Ascension: from which supplications, (called by the Greeks, *Litanies*; by the Latins, *Rogations*;) these days have ever since been called *Rogation days*. At the time of the Reformation, these days were continued for the purpose of retaining the perambulation of the circuits of parishes. There is a Homily appointed for Rogation Week, which is divided into four parts; the first three to be used on the three Rogation days, and the fourth on the day when the parish make their procession.

ROMANS, EPISTLE TO THE. An Epistle of the Apostle Paul, written, from Corinth, to the church of Rome, previous to the visit of himself or any other Apostle; as is plain from his desire to confer on them 'some spiritual gifts.' This Epistle was written for the purpose of removing the erroneous impression they had received respecting the obligation of the Jewish law on the converted idolater, and of placing the Gentile convert upon an equality with the Jewish in respect of his religious condition, and his rank in the Divine favour.

ROME. The capital of Italy, which was for many ages regarded as the metropolis of the civilized world. Both under paganism and the papacy, the city of Rome occupies a conspicuous place in the history of Christianity. The Gospel was probably first preached there by some who had witnessed the effusion of the Holy Ghost on the day of Pentecost, and the converts were formed into a regular congregation when St. Paul was brought a prisoner to the city. The increase of their numbers soon attracted the jealousy of the emperors, and they were cruelly persecuted by Nero and other succeeding sovereigns. The accession of Constantine led to the overthrow of paganism, and soon after the bishop of Rome, under the title of Pope, began to claim supremacy over other Christian churches. This usurpation was favoured by the confusion which followed the irruptions of the barbarians, and the overthrow of the Roman empire. In consequence of the establishment of the papacy, Rome was enriched by large contributions

sent from most nations of Christendom, a great portion of which was expended on building churches, and the construction of other public works. Since the Reformation, this source of emolument has been almost wholly dried up, but Rome is still viewed with reverence by the adherents of the papacy, and a pilgrimage to it is deemed an act of exemplary piety by the Roman Catholics.

ROME, BISHOP OF, (*his power.*) While Bishops gradually subjected to their authority the city in which they lived and its surrounding district, all the Bishops in their turn gradually became subordinate to the Bishop of the metropolis. As the Bishops became representatives of their respective flocks at the general meetings or councils which in process of time were held, the choice of the president of the council naturally fell upon the metropolitan Bishop, and a primacy of rank was thus conceded to him, while he in addition to this, claimed, and whenever he had opportunity, exerted, a primacy of power. Thus the Bishops of Alexandria and Antioch became supreme over the provinces of Syria and Egypt; while the Bishop of Rome, as the chief and representative of the Church in the imperial city, assumed a supremacy over the whole Roman empire. This claim, however extravagant, is less absurd than the arguments on which it rests. In looking round among the Apostles for some one superior to his brethren, the choice naturally fell upon Peter for a patron, and upon the declaration made to him, 'Thou art Peter, and upon this rock I will build my Church.' But the difficulty was to point out any connection between Peter and the Church of Rome. There is no authority to prove that St. Peter was ever at Rome. Jerusalem, not Rome, was his proper residence, and if he had any authority to bequeath to the locality in which he lived, Jerusalem, not Rome, must have profited by it, and become the seat of the spiritual empire. But, above all, in this attempt at reasoning, there is the confusion of the authority of an Apostle with that of a Bishop;—of an authority strictly personal, consisting in being an eye-witness of Christ's miracles and being the organ of divine revelation, an authority which was, therefore, incommunicable by succession,—with the authority of a Christian Bishop, which consisted in regulating affairs and ordaining ministers in separate Churches. See Douglas's 'Errors regarding Religion.' Pt. iii. 3.

ROMISH ERRORS. The greater part of the errors of

Romanism may be regarded as so many branches of superstition, or at least inseparably connected with it; but there are besides many superstitions more strictly so called, with which this system is justly chargeable; such as invocation of saints, and adoration of images and relics. The principal Romish errors are, that already mentioned, namely, superstitious worship; fondness for speculative mysteries and for the vicarious service of God; sanction given to deceit; claim to infallibility; persecution; and, confidence in the title of 'Catholic.' Some are accustomed to speak of the errors of Romanism as if every danger of falling into similar fault would be effectually escaped by simply keeping out of the pale of that corrupt Church. Others, (apparently with more justice,) deem those errors to be the natural and spontaneous growth of the human heart, and not so much the effect, as the cause, of a corrupted religious system. They assert, accordingly, that no one ever introduced the system of Romish and Grecian corruptions; but that the corruptions crept in one by one; originating for the most part with an ignorant and depraved *people*, but connived at, cherished, consecrated, and successively established, by a debased and worldly-minded Ministry; and modified by them just so far as might best favour the views of their secular ambition. The corruptions of the unreformed Church were the natural offspring of human passions, not checked and regulated by those who ought to have been ministers of the Gospel, but who, on the contrary, were ever ready to indulge and encourage men's weakness and wickedness, provided they could turn it to their own advantage.

ROOD. In the Anglo-Saxon version of the New Testament, the cross is always called the 'rood,' or 'rode,' probably because their crucifixes were made of transverse rods.

ROOD-LOFT. The upper story of a church or steeple, on which a Rood or Crucifix was erected.

ROOD-SCREEN. That part of the decoration of an Anglo-Saxon altar, where the crucifix was placed. The royal palace of the kings of Scotland, at Edinburgh, was called Holy-rood, because it was supposed to contain a part of the true cross.

ROSARY. A string of beads on which Roman Catholics count their prayers.

ROSICRUCIANS. A name assumed by a sect or cabal of hermetical philosophers, who arose, as it has been said, or

at least first began to be taken notice of, in Germany, in the beginning of the fourteenth century. They pretended to know all sciences, and particularly medicine, of which they proclaimed themselves the restorers. They pretended, also, to be masters of many important secrets, and among others, that of the philosopher's stone; all which they professed to have received by tradition from the ancient Egyptians, Chaldeans, Magi, and Gymnosophists. Their name, according to Mosheim, is compounded of *ros* and *crux* (*deu* and *cross*;) a Rosicrucian philosopher, according to this etymology, being one who by the intervention of the *deu*, seeks for *light*, of the three letters of the Latin name of which, 'lux,' the form of the *cross* was supposed to be a representation. The Rosicrucians were again heard of in Germany about the year 1611.

RUBRICS, in the Book of Common Prayer, are the rules or orders directing how, when, and where, all matters in divine service are to be performed. The name is derived from the 'Rubrica,' the *red* colouring, by which, in the Roman law, titles and matters deserving especial attention were set down; a custom preserved even to the present day in the manner of printing the religious Offices of the church of Rome. In the modern editions of the Book of Common Prayer, the Rubrics are printed in the italic character; the whole of the Offices, with the exception of the responses, being printed in the roman.

It appears from the 'Preface' to the Book of Common Prayer, that the Rubrics are an inseparable portion of the Liturgy: their obligation is therefore acknowledged by every member of the established Church, and when the direction is clear and practicable, it should be exactly conformed to. If doubt should arise in any instance, the same authority which imposes the obligation, directs that a reference should be made to the Bishop of the diocese for the determination of the matter, and if the Bishop should be in doubt respecting any such point, he is directed to refer it for resolution to his Metropolitan.

Since, however, the decisions of different Bishops may differ in regard to these doubtful points, a permanent diversity may be the result; which the framers of the Act of Uniformity, (as is plain from its title,) could not have designed. There can be no doubt they intended that the government of the Church should, ultimately, settle all doubtful points, and should also, from time to time, alter such Rubrics as might become,

through change of circumstances, impossible to be observed, or highly inexpedient. Such a power, it is evidently needful should be lodged somewhere; and in the existing absence of a Legislative Church government, this power, or something equivalent to it, seems to have been by custom and general consent delegated to the Bishops, each in his own diocese; though this irregular state of things is much to be lamented, as tending both to defeat the object of the Act of Uniformity, and as likely to lead to a general laxity and disorder.

RULE OF FAITH. 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith,' &c. VIth Art. of Rel. See Hooker's 'Eccl. Pol.' vol. iii. i. 5. See also, Art. VERSION OF SCRIPTURE.

RURAL DEAN. An ecclesiastic, (generally a beneficed clergyman,) appointed by the Bishop to superintend a certain district in his diocese, to report to him from time to time the state of repairs of the churches, glebehouses, and schoolhouses in his district, and to see that, in each parish under his superintendence, all things are done for the spiritual welfare of the people, and the decent celebration of Divine worship.

SABAOOTH. A Hebrew word, signifying *hosts* or *armies*: thus Jehovah Sabaoth is the 'Lord of Hosts.'

SABBATARIANS. A body of Christians who keep the seventh day as the Sabbath; they are to be found principally, if not wholly, amongst the Baptists. The Sabbatarians assert that the observance of the Sabbath is of perpetual obligation, that the sacred rest of the seventh day is not changed by divine authority from the seventh to the first day of the week, and that the Scripture does no where require the observance of any other day in the week for the weekly Sabbath, but the seventh day only. There are many Sabbatarians in America: they have two congregations in London.

SABBATH, or Rest. Sabbath-day, the day of rest, the seventh day of the week, the day set apart by Jehovah to be observed by the Jews in remembrance of the creation, and of their deliverance from the bondage of Egypt. As the name of the day signifies *rest*, so it was to be hallowed by rest, by a total cessation from all manner of work (Exod. xxxi. 14;

Jer. xvii. 22, 24); and it is most remarkable that, in the Mosaic law, there is no mention of any other mode of hallowing the day; there is no mention of, nor provision made for, public worship on this day, but rather the contrary. (Exod. xvi. 29.) But the Sabbath was not only commemorative, it was also typical: and as being a type and shadow, it is mentioned by the Apostle Paul as one of the ordinances done away in Christ: (Col. ii. 16, 17). It commemorated the material creation; it was a sign of the new creation, (Ezek. xx. 12, 20); it typified that great work of grace which was perfected when God sanctified his people by the outpouring of the Holy Spirit. Hence, the type must be abolished since the event typified has come to pass—the substance is present, even Jesus Christ. See LORD'S DAY.

SABELLIANS. The name given to the followers, or supposed followers, of Sabellius, who lived about the middle of the third century: there is, however, much uncertainty respecting him, and it is difficult to distinguish the doctrines said to be taught by him from those imputed to others long before. He is said to have taught that Father, Son, and Holy Ghost, are only three names with the same signification; but as no accounts are given but by adversaries, these must be received with much doubt. It is known that the vith chapter of Acts has been referred to, as the first place where the title *deacon* occurs, which is nowhere to be found in the whole book: now if, where there can be no suspicion of designed falsification, a false reference is given to a passage in so very accessible a book; with what caution should we not regard accounts given of ancient books or discourses by those who, even if not designing to misrepresent, were so circumstanced as to be strongly biassed. Indeed, we know that Jesus and his Apostles were represented by their adversaries as 'forbidding to give tribute to Cæsar.'

The title of Sabellian is also sometimes applied reproachfully to those who do not teach the doctrine alluded to, but who earnestly inculcate the strict *numerical unity* of the Deity, (in opposition to the hypothesis which would explain away this into a concert and unity of action, &c.), and who are careful to point out that the word *Person* in the theological sense, is widely different from the *modern* colloquial sense, which signifies now, (though not at the time when our Formularies were drawn up,) always a separate Being: so that three human persons would, now,

imply *three men*. Those who have a leaning towards the Tritheistic views sometimes forget the warning, that 'for every idle word they shall give account,' so far as to brand those who differ from them with the reproach of Sabellianism.

SACRAMENT. This word is used to denote an *especial*, *extraordinary*, and *expressly-appointed* means of grace; to which, when rightly received, is annexed a *peculiar* and *promised* blessing. The term is derived from the word 'Sacramentum,' the *oath* of allegiance to their country and general, taken by Roman soldiers; the Christian 'sacramentum' being that in which each man *pledges himself* to Christ and his brethren upon the symbols of his sanctification and redemption. Hence, the word was applied to the two institutions of Christ so called, because in one of them Christians engage, and in the other renew the engagement, to 'fight manfully under the banner' of Christ, 'and to continue his faithful *soldiers* and servants unto their life's end.'

It is well known that our Reformers excluded from the rank of Sacraments several rites or observances to which the Romish church had applied that title; and that they did this on the simple and obvious ground, that the ordinances so excluded, wanted the distinctive characteristics of a Sacrament. Some, however, have of late affixed the idea of a Sacrament to other titles or usages, besides those recognized by the church of England, on the ground that such rites partake of a sacramental or symbolical character. Their opponents think, that however innocent may be the intention of those who use the words 'sacramental,' 'sacramentally,' 'sacramental ordinances,' and such like; and however faithfully they may in their own minds adhere to our Protestant church, Rome must eventually reap the benefit of the vague and improper use of those words. They allow that those are words to which no blame can attach if properly used; but of very mischievous tendency, if allowed in common parlance to stand for those ordinances which the church of Rome has wrongly numbered among her Sacraments: they contend, also, that whilst it might not be difficult to plead for such terms the usage of former days, the probable mischief of such language, in times like the present, is far greater than in times which are past.

SACRAMENTAL VALIDITY. It is the opinion of some persons that the efficacy of the Sacraments is inseparably con-

nected with their being administered by a Priest, in respect of the *sacerdotal* character supposed to attach to him, and which is imagined to be derived, in mystic succession, from the Apostles, and to communicate itself to the Sacraments and the receivers of them; and which, in fact, can alone *make* them Sacraments at all. Others, on the contrary, allege, (and refer to unquestionable ancient authority,) that the mode of 'administering,' rather than *communicating*, (see COMMUNION, LORD'S SUPPER, and PARTICIPATION,) in the one Sacrament,—that of the Lord's Supper,—was a departure from the original practice; and, that early Christian writers use the word Presidents, ('*Presidentes*,') not *Sacrificers*, ('*Sacerdotes*,') or *Priests*, ('*Presbyteri*,') when they explain the origin of the practice of 'administering' the Lord's Supper. The person who presided at the table, for order's sake, would distribute the bread and wine; and in almost every case he would be an Elder, (*i. e.*, Presbyter,) or one invested with a share of the government of the Church: but he did it not as priest, but as president of the assembly.

The opponents of the first-stated opinion contend further, that the whole question as to the matter of right, and the priestly power, must be answered out of the New Testament. 'No one,' (say they) 'disputes the propriety of the general practice as it now stands: but the Church of England has not said that it adopts this practice, because it is essential to the validity of the Sacraments, and is of divine institution; but leaves the question of principle open: and, this of course can only be decided out of the Scriptures.' The Scriptures, (it is further urged,) are clear enough against the notion of sacramental validity as resting upon inherent powers in him who administers; the passage in 1 Cor. x., which is the only text usually quoted in its support, having nothing in it that can uphold that view; *we* (in the words, 'the bread which we break, the cup which we bless,') being, not St. Paul and his brother Apostles, but the whole Christian congregation; an interpretation which is made certain by the words immediately following: 'For, we being many,' &c. It is further urged by the opponents of the first-named view, that the admission which has been made by the best authorities, (see Hooker,) of the sufficiency of lay-baptism in extreme cases, proves at least, that ministerial agency is not absolutely and indispensably necessary. They think that the argument in the case of bap-

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tism is as conclusive for the Lord's Supper, because no distinction can be drawn between one sacrament and the other. They would be understood, in these opinions, as strenuously maintaining the propriety of ministerial agency in general, as a matter of regularity and church order; but as denying, for the reasons assigned, the notion, that sacramental efficacy *depends* upon any priestly powers residing in the administrators.

SACRAMENTAL VIRTUE OF HOLY ORDERS. As there are some persons who are too ready to separate from any religious community on slight grounds; or even, through mere caprice to 'heap to themselves teachers, having itching ears;' it has been maintained, that the only way of affording complete satisfaction and repose to the scrupulous, and of repressing schism, is to uphold, under the title of 'Church-principles,' the doctrine that no one is a member of Christ's Church, and an heir of the covenanted Gospel-promises, who is not under a ministry ordained by Bishops descended in an unbroken chain from the Apostles. The opponents of this theory consider that it must involve its advocates, in proportion as they read, and inquire, and reflect, and reason, on the subject, in the most distressing doubt and perplexity. They contend that the very utmost point to which any member of an episcopal church can, with any semblance of reason attain, is a high *probability* that the *particular minister* at whose hands he receives the sacred ordinances is apostolically descended. There is not a minister in all Christendom (they assert) who is able to trace up, with certainty, his own spiritual pedigree; because the sacramental virtue, (for such it is that is implied,) of true ordination, if a single link of the chain be faulty, must be utterly nullified ever after in respect of all the links that hang on that one. For, if a Bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null; and so are the ministrations of those ordained by him, and their ordination of others, and so on without end. The opponents of the notion of the mystic virtue of holy orders further urge, that during that long period usually designated as the 'Dark Ages,' the grossest irregularities of discipline and form, as well as of doctrine and practice, crept into the Church; and that it is therefore inconceivable, that any one, even moderately acquainted with history, can feel a certainty, or any approach to certainty, that every requisite form was, in every instance,

strictly adhered to, in cases of ordination, and that no one not duly consecrated or ordained, was admitted to sacred offices. The fallacy of the principle referred to is (by its opponents,) thought to consist in confounding together the unbroken apostolical succession of a Christian ministry *generally*, and the same succession, in an uninterrupted line, of this or that *individual* minister. To make each man's Christian hope rest on his own minister's claim to the supposed sacramental virtue of true ordination, is, accordingly, regarded as removing the Christian's confidence from a rock, to base it upon sand.

SACRIFICATI. Christians who had offered *sacrifice to the heathen gods*, in testimony of their renunciation of the faith. They were a class of the 'Lapsed.' (q. v.)

SACRIFICE. This word, in its proper sense, signifies the solemn infliction of death on a living creature, generally by the effusion of blood; and the *presenting* the same to God as a *satisfaction* for the guilt of sin. The idea of sacrifice is both ancient and universal; and the practice of it seems to have made a part of all the forms of religion that were in existence when Christianity was introduced. The Gospel religion was introduced by men, whether Jews or Gentiles, who had never heard of, or conceived such a thing as a religion without a sacrificing *Priest*—without Altars for *Sacrifice*,—without *Sacrifices* themselves: and the religion itself was quite opposite, in all these respects, to all that had been heard of before. It was a religion without any Sacrifice but that offered up by its Founder in his own person; without any Sacrificing Priest (Hierews) except Him, the great and true High Priest; and consequently with no Priest (in that sense) on earth. But the Sacred Writers did not merely *omit* the mention of Sacrifices and sacrificing Priests, but they appear plainly to have excluded them. They allude to them, perpetually, as existing, in the ordinary sense of the terms, among the Jews, and also among the Pagans; and again, they allude to them in reference to the Gospel: but, invariably and manifestly, in a different sense. Jesus Christ as the Christian Priest and Christian Sacrifice,—Christians themselves as 'living sacrifices,'—the sacrifice of beneficence to the poor,—all these are spoken of, and alluded to continually,—a proof than which none can well be conceived more complete, that Christ and his Apostles intended distinctly to exclude and forbid, as inconsistent with his religion, practices and institutions, such as Sacrifices and sacrificing Priests.

It is most remarkable, that the very institution which Christianity, in its pure state, had abrogated, was grafted into it as it became corrupted with human devices. An order of Priests in the ancient sense, offering pretended sacrifices on a pretended altar, in behalf of the people, was introduced into the Christian scheme, in such utter contradiction, both to the spirit and the very letter of it, that they were driven to declare the bread and wine of the Eucharist miraculously changed into literal flesh and blood offered up day by day repeatedly: although the founders of our religion had proclaimed both the perfection of the one oblation of our Lord by Himself, and the imperfection of the Levitical sacrifices, from the circumstance of their being repeated 'year by year continually.' The Eucharist does not succeed to the temple sacrifices,—one carnal sacrifice, and carnal priest, succeeding another: but it is the spiritual sacrifice of each man's self to God, connected always with the commemoration of Christ's sacrifice in the Eucharist, that is now the only sacrifice anywhere offered to God: thus the carnal worship has utterly perished, and the spiritual worship is established in its room. That the great enemy should have turned his very defeat into his greatest victory, and have converted the spiritual self-sacrifice in which each man was his own priest, into the carnal sacrifice of the mass, appears (to the minds of some persons,) more than anything else, the exact fulfilment of the Apostolical language concerning Antichrist.

The Sacrament of the Lord's Supper is not, as the Romanists unwarrantably pretend, a fresh sacrifice, but manifestly a celebration of the one already made; and the Minister, so far from offering any Sacrifice himself, refers the communicants to the sacrifice already made by another: whilst it is yet true that the Eucharist is a *spiritual* feast upon a sacrifice,—even the sacrifice of Him, the 'Lamb of God,' in partaking of which we acknowledge the efficacy of that, his atonement, and by faith are made partakers of his grace, through the symbols which He appointed. The Church of England has evinced great care to guard against the notion of a sacrifice either of Christ's body, or of bread representing it; both by omitting all mention of any such sacrifice, and also by referring expressly to the sacrifice of Christ. (See Consecration Prayer in Communion Service.) See, also, ART. PRIEST, COMMUNION, PARTICIPATION.

SACRILEGE. This word, which (etymologically) imports

the *taking* things out of a *holy* place, is used to signify the profanation of sacred things, or things devoted to the service of God. The ancient Church distinguished several sorts of sacrilege: (i.) diverting things appropriated to sacred uses, to other purposes: (ii.) robbing the graves, or defacing the monuments of the dead: (iii.) surrendering the sacred books or utensils of the Church to pagans in seasons of persecution: (iv.) profaning the sacraments, or exhibiting disrespect to churches, altars, &c.: (v.) molesting a clergyman when performing any of the functions of his office: and (vi.) depriving men of the use of the Scriptures or the sacraments. The last is not recognised as a species of sacrilege by the Romish casuists.

SACRISTAN. The Sacristan (ordinarily, by contraction, Sexton) was, among the Greeks, a very inferior officer of the Church, to whom was entrusted the care of keeping clean the various utensils employed in divine service. In the Latin churches and monasteries, the Sacristan took a higher rank, on account of the great value of the articles entrusted to his charge.

SACRISTY. The treasury of a church or convent, where the various utensils employed in divine worship are preserved.

SADDUCEES. A sect among the Jews called after their founder, Sadoc, the disciple of Antigonus Sochoëus. This latter teacher had been wont to dwell upon the duty of serving God, not like a slave with a view to reward and punishment, but from disinterested motives. Upon this Sadoc built his theory, that no reward or punishment would be distributed in a future state. From this point it was a very easy step to the denial of man's immortality, and that was as easily followed up with a denial of the existence of angels and spirits. The Sadducees have been charged with denying the authority of all Scripture, except the five books of Moses; but this does not appear probable; at least such a tenet would seem inconsistent with the office of the high priesthood, from which it is certain that they were not excluded. They rejected, however, the Traditions of the Jews.

SAINT. A term used in Scripture in reference to all Christians, as persons separated, *set apart*, ('Sanciti,' contracted into 'Sancti,') by God to certain privileges and blessings. The sacred writers never applied to their own people the title

of Christians; but, always, some title belonging to God's people of old; as brethren,—elect, (chosen,) Saints, (holy,) &c., to mark that they are the true 'Israel of God,' 'Abraham's seed' and 'heirs according to the promise.'

The word 'Saint' is, however, now used in a sense quite different: according to the Romish system, a saint is one who has been canonized, and therefore has performed, (during his life,) eminent works of supererogation. This definition, (though without any foundation in truth,) is plain, and at least consistent: but the application of the term amongst Protestants is quite anomalous. It is never applied to the indisputably holy and even inspired persons who lived under the Jewish dispensation; nor is it limited to such Christians, (viz., the Apostles and Evangelists,) as were confessedly inspired: for Protestants commonly speak of St. Jerome, St. Augustine, &c.: nor again, is it considered allowable to characterize by that title, such men of later days as were eminent for Christian knowledge and virtue; as, for instance, the chief promoters and martyrs of the Reformation. This anomalous use of the word tends to foster the error, that in the earlier ages of Christianity, some men at least were able to attain a higher degree of Christian holiness than any man can hope for now. This is an error which ought to be most carefully guarded against: men should be taught that when the Apostles address the Saints, what they say concerns *all* Christians, as well those of their times as those of the present day. For any persons to assume the title as distinguishing them from their fellow-Christians, is most presumptuous; but the Gospel promises are limited to those who live 'as becometh saints.'

SAINTS' DAYS. Certain days set apart yearly in commemoration of the blessed Apostles and Martyrs, who attested the truth of Christianity with their blood. The primitive Christians were accustomed to meet once a year at their graves to celebrate their virtues, and to bless God for their exemplary lives and glorious deaths. The church of England has in this respect followed the example of the primitive Church: she has set apart those days as days of religious observance, and appointed Collects, Epistles, and Gospels for each of them. See **HOLY DAYS.**

SAINTS, PRAYERS TO. See **INVOCATION OF SAINTS.**

SALVATION. This term imports, in general, some great

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deliverance from any evil or danger. Thus, the conducting the Israelites through the Red Sea, and delivering them out of the hands of the Egyptians, is called 'a great salvation.' (1 Sam. xix. 5.) But, salvation, by way of eminence, is applied to that deliverance which Christ procured for mankind, by '*saving* them from their sins.' (Matt. i. 21.)

SALVATION OF INFANTS. See INFANT SALVATION.

SAMARITANS. A people frequently mentioned in the New Testament: their origin, and the history of their faith, is the following. When the king of Assyria carried away the ten tribes into captivity, he re-peopled Samaria with colonists drawn from various parts of his dominions. The new settlement becoming infested by wild beasts, the calamity was attributed to the wrath of the neglected God of Israel: and accordingly, on the application of the colonists, one of the captive priests was sent from Assyria 'to teach them how to fear the Lord.' (2 Kings xvii.) On the return of the Jews from the Babylonish captivity, the Samaritans were most anxious to become incorporated with them, so as to form one people and one church; but the Jews could not brook the union, and hence arose the most bitter and lasting hostility. The Samaritans received only the five books of Moses: the rest of the sacred books they rejected, because they vindicated the divine worship at Jerusalem; as also the whole body of traditions, keeping solely to the letter. They had a temple on Mount Gerizim: and notwithstanding the disadvantages under which they laboured, they seem to have had clearer notions of the nature of the Messiah's kingdom than the Jews. (John iv.)

SANCTIFICATION. The work of God's grace in the human soul, by which we are 'renewed in knowledge after the image of Him who created us;' *set apart* (*ἡγιασμένοι*) for his service, and enabled to 'die unto sin and live unto righteousness.' The verb 'sanctify,' is, however, used by our Church in different senses, according to the different connections in which it is found. Thus, in the Baptismal Service, in the expression, 'Sanctify this water to the mystical washing away of sin,' the word is used to mean to 'set apart,' or 'consecrate' for a peculiar use; water being incapable of receiving intrinsic holiness: while in that other expression, 'Wash him and sanctify him by the Holy Ghost,' the word is employed strictly and literally, and refers to *inward* holiness, of which the rational soul is

capable. The former is a *relative*, the latter an *actual* sanctification.

SANCTIONS OF A CHRISTIAN CHURCH. Some persons regard the Christian church as a divinely-constituted corporation, invested with special prerogatives, and conferring on the clergy, as administrators of its ordinances, a peculiar character of a sacerdotal and mediatorial nature. It is obvious that such notions, whether founded in truth or error, tend to confer elevation and grandeur on the clergy, in proportion as it detracts from the claims of the entire community. Others, again, oppose the above-named views, as incapable of abiding the test of sober examination, though most seductive to the feelings and imagination. They assign to the clergy a most awfully important and dignified office, as Servants in 'the House of God;'—as Stewards (dispensers, *οἰκονομοί*) of divine truth to His people; and as Messengers from Christ, (so far as they 'set forth his true and lively word, and rightly and duly administer his Holy Sacraments;') as having been appointed conformably to his will. But, the divine authority of a Christian Church, and consequently of its regulations and its ministers,—they deduce direct from the sanction given by Christ Himself as interpreted by his Apostles. Although the first-named system is more flattering to human weakness, inasmuch as it represents the priesthood as comparatively independent of each particular church; and derives their church's authority rather from them than theirs from it, it is, yet, regarded by its opponents, as not founded upon Scripture: they accordingly prefer the simplicity and plainness of reasoning by which, (they think,) their own views are established, to the other more captivating but less solid theory.

SANCTUARY. In the fourth century the name of *Bema*, or Sanctuary, was given to the inner portion of the Church where the clergy officiated, and which females and laymen were forbidden to enter. At a later period the name 'Sanctuary' was extended to a privileged and consecrated precinct, within which debtors and criminals were privileged from being arrested. The gross abuses which arose from the privilege of sanctuary, so fatal to the administration of justice, led to the abolition of this pernicious usage in all Protestant countries; and it has also fallen into disuse in most of the states which still adhere to the Romish church.

SANDEMANIANS. A sect that originated in Scotland about the year 1728, where they are called *Glassites*, after their founder, John Glass, who was a minister of the Scotch church. They are known by the name Sandemanians, from Robert Sandeman, an active elder of their body. The Sandemanians reject all calls and invitations to repent and believe in Christ in order to forgiveness, maintaining that the Gospel contains no offer but that of *evidence*, and that it is merely a *record* or *testimony* to be credited; and consequently, that faith is but an assent to testimony, and that it is by a passive belief of the truth that we are justified. They have a weekly administration of the Lord's Supper, and several practices mentioned in Scripture, which other Christians look upon as peculiar to the first ages of Christianity they continue as of universal obligation, such as the kiss of charity—washing each other's feet—the community of goods, &c.: they also regard second marriages as disqualifying for the ministry. They maintain a plurality of elders or bishops in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's Supper.

SANHEDRIM. A council of seventy-one or seventy-two senators among the Jews, who determined the most important affairs of the nation. The authority of the Sanhedrim was very extensive; the king, the high-priest, the prophets, being under its jurisdiction. The Rabbins insist that this council subsisted in their nation constantly, from the time of Moses (Numb. xi. 16,) to the destruction of the temple by the Romans.

SATAN. This is a Hebrew word signifying an *adversary*, and is commonly applied in Scripture to the Devil, or chief of the fallen angels. (Rev. xii. 9; 1 Pet. v. 8.) See **DEVIL**.

SATISFACTION. This is a term used in technical theology to denote the effect of that which Christ performed and suffered, whereby He *did enough* to make an atonement for the sins of men, and to secure the honour of the divine government. In this sense the word is employed by our Church, in the 'Collect for the Fourth Sunday in Advent,' in the 'Consecration Prayer' in the Communion Service; and in the XXXIst Art. of Religion. See **ATONEMENT**.

SATURNIANS. A sect which arose about A.D. 115, and derived their name from Saturnius of Antioch, one of the leaders of the Gnostics. A principal tenet of the Saturnians was, to give the glory of creation to angels.

SAVIOUR. This title is given to Christ, because he *delivers* his people 'from the wrath to come.' The propriety of the name Jesus, (which is the Greek of Joshua, a Hebrew word for Saviour,) was thus explained by the angel to Joseph, 'For He shall save his people from their sins.' (Matt. i. 21.) See **SALVATION.**

SAVOY CONFERENCE. A Conference held at the Savoy in London (A.D. 1661, in the reign of Charles II.) between twelve Bishops of the church of England, and twelve Presbyterian divines: the design of the conference was to ascertain what concessions could be safely made in the Liturgy, so as to satisfy the non-conformists. The Presbyterian party made several objections, and suggested several changes, most of which were rejected by the Episcopalians; and at length, after much debating and many interviews, the conference terminated without the parties coming to any agreement. The Convocation met shortly after, when the Prayer Book was reviewed for the last time, some farther concessions were made to the Presbyterians, some acknowledged improvements were introduced into the Liturgy, and some excellent prayers added; as for instance—the excellent and comprehensive prayer for all sorts and conditions of men,—the General Thanksgiving,—the prayer for the High Court of Parliament,—all which were composed at this time.

SCARF. A black ornament worn in front of the surplice: it properly belongs to members of Cathedral and Collegiate chapters; graduates in Divinity; and Chaplains of Peers.

SCEPTICISM. This word, (derived from the Greek *σκέπτομαι*, to look pryingly into,) describes that state of mind which *doubts of everything*, and comes to no determination. The word, however, is often popularly employed to signify the *rejection* of all religion: men being apt to forget that *disbelieving* and *believing* are the *same* act of the mind; *e. g.*, to disbelieve the overthrow of Paganism by the *divine* power of Jesus, is to believe that He did it by human powers. Scepticism has assumed several forms, of which the following are among the most common. (i.) *Pantheism*, or Antisupernaturalism. Spinoza, the leader of this class, talks of nothing less than demonstration, and of being infallibly led to each conclusion by arguments which admit of no reply; a geometrical method of demonstration, the use of which (he said) made

it necessary to attend to the arguments of opponents. (ii.) The *academic* form, which originated with the Sophists, and which Bayle revived, the essence of which consists in opposing all the systems of speculative belief to each other. Academic doubt is ever seeking, for the avowed purpose of never finding: and perpetually reasoning, in order that it may never come to any conclusion. (iii.) The *absolute* form, which strikes at the root of all opinions, and appears to found a system of universal doubt in the human understanding itself. Of this kind of scepticism, the writings of Mr. Hume furnish the great and unrivalled example in modern times. (iv.) *Ridicule*. This contains no philosophy, but is a mere series of doubting and jesting. Such was the scepticism of Voltaire. (v.) The *historical* form: this is contained in a narrative relating to the times and circumstances with which religion is chiefly concerned; and while preserving an outward regard to morals, misrepresents with irony the miraculous history of the Bible, and takes care, without absolutely falsifying facts, to place it in an absurd and improbable point of view. The history of Gibbon, dealing much in insinuation, and very little in argument, is, perhaps, the most dangerous production, in this class, which has yet appeared, because it least admits of a reply. For who, as Paley observes, 'can refute a sneer?' (vi.) *Sentimental* infidelity. Such was the unbelief of Rousseau. Other infidels would destroy Christianity without having fixed on any other system to substitute in its place: but if Rousseau has no system, he has abundance of 'sentiments' and imaginations, and has a dim poetical deity of his own to worship, though he can assign no definite attributes to it, nor form any positive conception of his shadowy god.

SCEPTICS. This word literally signifies, *doubters*, and was originally applied to the followers of the ancient philosopher Pyrrho, who denied the real existence of all qualities in bodies, except those which are essential to primary atoms, and referred everything else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion. In modern times the name is commonly applied to those who doubt (and still more to those who deny) the truth and authenticity of the sacred Scriptures. So many works have been written to expose the fallacies of the Sceptics, that it is not necessary to enter on any examination of them here: it will be sufficient

to refer the reader to any of the numerous treatises on the evidences of Christianity.

SCHISM. Is, strictly speaking, the renouncing allegiance to the ecclesiastical government under which one lives; whilst heresy is the adopting opinions and practices contrary to its laws. The schismatic therefore is, as it were, in rebellion against his Church; the heretic a violator of its laws.

No *Church* can be properly said to be guilty of either heresy or schism; for churches being independent establishments, may indeed consult each other, but if they cannot agree, the guilt of that church which is in error, is neither schism nor heresy properly, but corrupt faith. On these principles, even supposing the church of Rome not to have needed any reform, the church of England might have renounced its association with it, simply on the ground of expediency, without being guilty of the crime of schism.

If, however, a church has been formed by the secession of members from another church, on disagreement of principles, each actual seceder is both a schismatic and a heretic, (supposing him to have had no sufficient grounds to necessitate his so doing,) because of his former connection: but the crime does not attach to the Church so formed; and accordingly is not entailed on succeeding members who naturally spring up in it. If the schism was founded in error, the guilt of error would always attach to it and to its members; but not that of schism or heresy. On the same principle, the present Queen's claim to the allegiance of her subjects is not affected by the question of William the Conqueror's right to the throne formerly; nor would an American traitor stand excused, who should plead in defence of his treason, that the revolt was unjustifiable, to which the United States owe their independence. See **HERESY**.

SCHOLASTIC THEOLOGY. A system of theology based upon the philosophy of Aristotle, which existed in the very heart of the Christian church for many centuries, and though now long gone by and exploded, is yet worthy of consideration as having supplied the elements of our present improvement, fixed our technical language in every department of theology, and as having furnished the stock of principles of which the Reformation (both religious and intellectual) of the sixteenth century availed itself, and whose language it was forced to adopt in order to be understood and received.

The Scholastic Philosophy naturally grew out of the continued struggle that existed in the Latin church between the advocates of reason and the advocates of authority: at first it was disclaimed and discountenanced by the Church; thus the Predestinarian dispute of the ninth century, (which was the first occasion on which the speculations of human reason were employed to counteract clerical authority,) brought but discomfiture upon those engaged in it. The speculations of Abelard were equally unsuccessful; because reason was opposed to Church authority. Succeeding Theologians, (as Peter Lombard, Thomas Aquinas,) profiting by these failures, connected disputation with the enforcement of deference to spiritual authority; in putting forward their own views, they endeavoured to show that they followed received opinions; they thus escaped persecution. When they were dead, and the reputed sanctity of their lives diffused a savour of religion over their speculations, then the value of such subtle defences of the Church against the like assaults of a self-interpreting reason was seen and acknowledged; heresy itself thus became the handmaid of orthodoxy, and these works were consecrated with the approbation of the Spiritual Power. Hence the popularity of the School Divinity—hence its two very opposite characteristics—the positiveness of dogmatism and the waywardness of private reason: by these its empire was established—to these we owe the precision and the compass of our theological language: no thought was left unexpressed—no authority passed by.

But whilst we owe thus much to the theology of the Schoolmen, we have also to deplore the mischief resulting from the system. Speculative logical Christianity has been in all ages the principal obstacle to the union and peace of the Church of Christ: and the Scholastic Divinity has been eminently injurious to the cause of Christian truth, from the simple fact of its irrelevance to the establishment of religious doctrine. The tendency of the whole system was to erect Theology into a perfect science; it attempted to establish, by processes of reasoning from given principles of Theology, each doctrine of religion, independently of the sacred authority on which it rests in the Scripture. Now this is quite inconsistent with the proper investigation of Scripture truth. The Scripture intimates to us *certain facts* concerning the Divine Being, but conveying them to us by the medium of language, it only brings them before

us darkly, under signs appropriate to the thought of the human mind. And though this kind of knowledge is abundantly instructive, teaching us both how to feel and how to act towards God—it is altogether inadequate in point of science. The most perfect reasonings, founded on the terms of theological propositions, amount only to evidences of the various connexions of the *signs* employed. We may obtain, by such reasonings, greater precision in the use of those signs. But the most accurate conclusion still wants a key to interpret it. There must be, in fact, a repeated revelation, to authorize us to assert, that this or that conclusion represents to us some truth concerning God.

Whilst, then, the Schoolmen thought they were establishing religious truth by elaborate argumentation, they have been only multiplying and arranging a theological language. But the evil has not rested here: signs have been converted into things, and not only professed theologians, but private Christians have been imposed upon by the specious religion of terms of Theology, (as is abundantly evident from the disputes daily heard concerning predestination, grace, justification, &c., all of which owe their origin to the Schoolmen). Hence, too, one of the chief causes of the infidelity which prevails among speculative men. When a reflecting person has notions proposed to him, which he finds to be part of the internal stock of principles belonging to his nature, he is led to compare them with each other, and to reject what perplexes and confounds him.

These evil consequences have long been fully acknowledged in the parallel case of Physical Science. It has been admitted there, that conclusions from general terms cannot be received as if they were valid inductions of facts in nature. May we hope that the time will come, when the like will be as fully, and as practically admitted in Theology. See Hampden's 'Bampton Lectures.'

SCOTCH CHURCH. The church of Scotland is strictly Presbyterian: their mode of ecclesiastical government was brought thither from Geneva by John Knox, who has been styled the Apostle of Scotland. From the first dawn of the Reformation among them, until the revolution in 1688, there was a perpetual struggle between the court and the people, whether there should be established an episcopal or presbyterian form: the former model of ecclesiastical polity was pa-

tronzed by the house of Stuart, the latter was the favorite of the majority of the people, who finally succeeded in establishing it in the country.

In the church of Scotland there are four judicatories. *The Kirk Session* is the lowest court: it is composed of the minister of the parish and some members of his congregation, named Elders, whose duty is somewhat analogous to that of our churchwardens; only that they have a spiritual jurisdiction, it being part of their duty to visit the sick. *The Presbytery* is the court next in dignity: it is composed of the ministers of a certain district, with an elder from each parish. *The Synod* is the next intermediate court, consisting of the clergymen and elders of a certain number of Presbyteries. Presbyteries meet once a month, Synods but twice a year. *The General Assembly* is the last and supreme court, and meets yearly in the month of May: the monarch presides by her representative, who is denominated the Lord High Commissioner. The General Assembly is a representative court consisting of two hundred members representing presbyteries, and one hundred and fifty-six elders representing burghs, and five representatives of the Universities; making in all, three hundred and sixty-one members.

The church of Scotland has no liturgy, no instrumental music, no surplice, no fixed canonical vestment of any kind; and she observes no festival days. Her doctrines are Calvinistic, as appears from the Westminster Confession of Faith, which she has adopted, and from the larger and shorter Catechisms.

There have been at different times secessions from the church of Scotland. The first originated under two brothers of the name of Erskine, about the year 1730: the chief cause of the secession was church-patronage. Through a difference of opinion as to the oath administered in the royal boroughs, they broke into parties called the *Burghers* and the *Anti-Burghers*. In the year 1843, there was also a large secession from the established Church on the score of patronage: these seceders designate themselves, 'The free Church of Scotland.'

There is in Scotland an Episcopal church, under the government of six Bishops; the clergy being supported by the voluntary contributions of their congregations. The Episcopal church in Scotland has adopted the Thirty-nine Articles as drawn up in the reign of Elizabeth; and uses for the most part the Liturgy of the English church, as prepared for the Church of Scotland in the reign of Charles I.

SCRIPTURE, APPEALS TO. Different opinions are held among men as to what should constitute the 'rule of faith.' One class of persons take for their authoritative standard of rectitude and truth in religious matters, Scripture alone: others, Scripture combined and blended with tradition. It appears, however, to some, that there is an outward and apparent difference, but a close substantial resemblance, between those who exalt most highly the claims of Church-tradition, and some of their most vehement opponents. To decry private judgment, and the pride of intellect, and appeal to the consent of the orthodox Fathers and the decisions of the Church, at the same time deciding *who* is orthodox and what is the Church, according to our own judgment, and by the exercise of our own intellect; or, on the other hand, to decry tradition and appeal professedly to Scripture as the standard and rule of faith, but in reality making the standard our *own interpretation of Scripture*; these are, in fact, but two different forms of what may be called 'self-idolatry.' Those who disapprove of the latter as much as of the former method of establishing a 'standard' of faith, regard it as an instance how insidiously self-estimation and reverence for one's own party, creeps in under the disguise of veneration for God's word. They admit that in taking Scripture for our *guide*, we *must* be led by what appears, according to the best of our judgment, to be the sense of Scripture: but, they contend, that when making an *appeal* to Scripture in any discussion with another, we must refer him to the *words* of Scripture, and to the sense in which he can be brought to understand them.

A sincere and candid appeal to the Scriptures themselves, made in charity and humility, and not as setting up our own judgment as the standard and *rule of faith to others*, consists, (as it seems to many,) in simply stating what we consider as the scriptural grounds for what we hold and teach; setting forth calmly, and without dogmatic arrogance or bitter reproach, our reasons for believing that the sense we attach to the words of the Sacred Writers is correct, and consequently that a different interpretation is erroneous. And those who, after all, may not adopt the same conclusion, but whom we cannot *convict* of having been deficient in careful and candid research, or in humble prayer for divine grace, we must leave, (it is contended,) to the judgment of the All-seeing God: 'judging

nothing before the time till the Lord come, who will make manifest the counsels of men's hearts.'

SECULAR CLERGY. See REGULARS.

SECULAR COERCION. The principle which teaches that *worldly*, or legal *compulsion* is a proper instrument for producing conformity to the Church, or assent to her doctrines. This, as a general maxim, since Christ's 'kingdom is not of this world,' the majority, (it is to be supposed,) would disallow: yet, if the opposite principle were practically kept in view, two contrary mistakes, which are very prevalent, would (as some think) be avoided. On the one hand the legal toleration which our laws very wisely afford to Dissenters, determining that no man shall be liable to punishment for his religious opinions, but shall be accountable for them only to his own conscience, and to God,—seems to have led many to consider both Orthodoxy and Conformity as matters of no great consequence in a moral point of view: as if, because the question is, and ought to be left to our individual discretion, we were not most awfully responsible for our use of that discretion. Now, to conclude thus, of any doctrines, or of any non-conformity, that they are not sinful, because they ought not to be punishable by law, is to imply, that if they *were* sinful, they ought to be punishable by law; which is to allow, in other words, the propriety of employing coercion in religious matters, and thus to mistake the nature of Christ's kingdom. On the other hand, (as it seems to some,) the very same mistake leads men of contrary sentiments into an opposite error. Whoever, (says the opponent of coercion,) in his zeal for the Church, is disposed to treat those who are not of its communion, either individually or collectively, with any degree of harshness—to seek to influence them by any secular motives,—either of fear or hope,—to appeal, in short, to their self interest; whoever grudges the toleration extended to them, or endeavours to molest them in any way, and to abridge their civil rights further than may be strictly requisite for self-preservation, on the ground of the erroneousness of the tenets maintained, is, virtually, if not avowedly, drawing the conclusion, that heresy and schism ought to be checked by coercion, because they are in themselves sinful. Now, this is precisely the converse of the mistaken inference above-mentioned, that since they ought not to be so checked, they are not to be considered as sinful. Both these

errors (it is contended,) spring from the very same misapprehension concerning the respective provinces of legal and of religious restraint, and concerning the spiritual character of Christ's kingdom.

It has, however, been maintained by some, that when our Lord disclaimed a kingdom of this world, he had some *hidden* meaning which he did *not* intend to be understood at the time; and that he designed to reserve for his followers in future times, the power to resort to 'secular coercion' in religious matters, when they should have strength to employ it effectually. To others it seems incredible that persons professing a deep reverence for Christ and his Apostles as heaven-sent messengers should attribute to them this double-dealing: accordingly they reject such an interpretation, on whatever authority proposed, with indignant disgust.

SEE. This word properly means the *seat* or throne on which a Bishop takes his place when installed into office, but it is metaphorically used for the extent of the jurisdiction possessed by a prelate. Some of the Romish ecclesiastical writers restrict the word 'see' to bishoprics directly founded by the Apostles, and claim pre-eminence for that of Rome as possessing the identical chair used by St. Peter. This pretence has for the most part been abandoned since the seventeenth century, when it was discovered that this chair was covered with pagan emblems, and could not, therefore, have been originally designed for a Christian Bishop.

SELAH. A word occurring frequently in the Book of Psalms, and three times in the prophecy of Habakkuk. Its meaning it is by no means easy to determine: the Septuagint translators, and some commentators look upon it as a mere musical mark; whilst others, from the probable derivation of the word, consider it as synonymous with Hallelujah, and used therefore at the end of passages the writer would point out as worthy of most attentive observation. See Horne's 'Introduction,' vol. iv.

SEMIPELAGIANS. A party that arose in the Church about the year 428: they owed their origin to one Cassian, a priest of Marseilles. The semi-Pelagians regarded with equal suspicion that absolute independence of the divine aid, so rashly ascribed to the human soul by the Pelagian system, and its entire prostration and helplessness as exhibited by the Fatalists;

and they consequently concluded, that, by holding a middle course between opposite errors, they should most nearly arrive at truth. And so they maintained, on the one hand, that the grace purchased by Christ was necessary for salvation; and that no man could persevere or advance in holiness without its perpetual support and assistance: on the other, that our natural faculties were sufficient for the beginning of repentance and amendment; that Christ died for all men; that his grace was equally offered to all men; that man was born free, and therefore capable of receiving its influences or resisting them. These doctrines were generally condemned in the Western Church.

SEPTUAGESIMA. The three Sundays preceding Lent are called respectively Septuagesima, Sexagesima, and Quinquagesima; from their being (in round numbers,) seventy, sixty, and fifty days before Easter.

SEPTUAGINT. The name given to a Greek version of the books of the Old Testament, from its being supposed to be the work of seventy-two Jews, who are usually called the *Seventy* interpreters. The Septuagint version is of the utmost importance as preserving many words, some sentences and several whole verses which originally made a part of the Hebrew text, but have long ago entirely disappeared. It is the version which is constantly used and quoted in the Gospels and by the Apostles, and thus has received the highest sanction that any book can possibly receive.

SEQUESTRATION. A kind of *execution for debt*, in the case of a beneficed clerk, of the profits of his benefice, to be paid over to him that has the judgment until the debt is satisfied. A more usual sequestration of a benefice is upon a vacancy, for the gathering up the fruits of the benefice to the use of the next incumbent: the profits of the Church being then in abeyance, are to be received by the churchwardens, on appointment of the Bishop, to make provision for the cure of souls during the vacancy.

SERAPHIM. A kind of angels, which are represented in Scripture as encircling the throne of God. See Isaiah vi. 2.

SERMON. A hortatory *discourse* addressed to the congregation at the conclusion of Morning or Evening Prayer, or of both. 'In the earliest times, sermons were delivered in the chancel, in front of the altar, or from the Bishop's seat. But

afterwards, for the sake of convenience, they were delivered from the ambo, (reading-desk,) or some other raised place in the nave or body of the Church; a practice which was adopted (perhaps for the first time,) by Chrysostom, at Constantinople. It was usual, in the ancient church, for the preacher to sit during the delivery of the Sermon, and for the people to stand; but the practice in this respect varied in different countries and dioceses.' (See Riddle's 'Christian Antiq.' Bk. IV. ch. i.) See Art. PREACHING.

SERVICE OF THE CHURCH. At the Reformation, in order to supply the absence of a vain and idolatrous worship by a scriptural and reasonable service, it was appointed that the 'Morning and Evening Service' should be 'said daily throughout the year.' This order is observed in Cathedral and Collegiate Churches, in the Universities, and in some parishes, but has not been generally followed in parochial churches. Whether it would be expedient to revive, under present circumstances, the ancient usage of the Church in this particular, is regarded as questionable by many, who think that in populous places (where it might be considered of the greatest importance,) the amount of duty is already more than enough to overtask the powers of a single clergyman, to whom, in many instances, the spiritual care of a large parish has been entrusted. The same persons consider, moreover, that the necessity for daily service does not now exist, as it did when it was first instituted; and that the increase of religious feeling and knowledge in the community both disposes and enables the heads of families to conduct domestic worship with advantage. It is urged also, that the altered circumstances of society, and the imperative avocations of persons in business, must make any general attendance upon such services, a thing utterly and permanently impossible. But, least of all would those who are unfavourable to the revival of the Daily Service be inclined to alter their judgment, if it could be supposed that those who advocate such revival, do so upon the principle that prayers offered at home by laymen are necessarily of inferior efficacy, or that 'priestly intercession' is to be reckoned among the chief benefits to be gained by attending the daily Service in the Church. On the other hand, the advocates of a revival of the daily Service contend, that even allowing pastoral superintendence, study, and other professional occupations, to be considered in many cases

as reasonable hindrances, it is far from improbable, that had this regulation of the Church been complied with more generally in past generations, many of the modern objections against her formularies would have been unheard; and, much of the schism without her pale, and many of the minor divisions within it, might have been prevented.

SEXAGESIMA. See SEPTUAGESIMA.

SEXTON. A church officer whose duty is to take care of the Church and of its furniture, to open the pews for those attending divine service, &c. A female may be appointed to the office. See SACRISTAN.

SHECHINAH. The cloud of glory resting on the Ark between the cherubims, where God is said to have dwelt. (Exod. xxix. 43.) The Shechinah was to the Israelites of old, the sensible sign of God's presence. It afterwards pleased the Lord to set up an ensign for all the world to resort to, even the human nature of our blessed Lord: and in allusion to the analogy between him and the Shechinah, the Apostle John says, 'The Word was made flesh and dwelt among us, and we beheld his *glory*.' (John i. 14.) When the Son of God was removed from this earth, the Holy Spirit became the sign of Jehovah's presence, the Shechinah of the Christian dispensation, dwelling in his Church as in a Temple; differing, however, in a most important respect from the Shechinah of old; of this latter the Jews were but spectators, Christians 'walk by faith not by sight,' and as such are not mere spectators of the glory, but are its abode and resting-place. See 2 Cor. iii. 7—18; also, Hinds's 'Rise and Progress of Christianity,' vol. i. 297, 332.

SHROVE TUESDAY. The Tuesday before Ash Wednesday, so called from the old Saxon words *Shrive*, *Shrift*, or *Shrove*, which signify *to confess*: it being a constant custom amongst the Roman Catholics to confess their sins on that day, in order to receive the Sacrament, and thereby qualify themselves for a more religious observation of Lent. This, in process of time, was turned into a custom of entertainments, wherein they took leave of flesh and other dainties; and, afterwards, by degrees, into sports and merriments, which still in that Church make up the whole business of the carnival.

SIGN. This term, which means a *mark* or *token*, is used by the English church, in her Formularies, to describe the relation that subsists between an external ordinance and that

which it represents: the former is called 'the outward part or *sign*,' the latter the 'inward part or thing *signified*.' In the case of the Lord's supper, our Church has guarded most carefully against the error of transubstantiation, by declaring that the bread and wine remain unchanged, that they are only a 'sign' of Christ's body and blood, and that it is only 'after a spiritual manner' that his body and blood are received by the faithful. It might be added to this (not to make the statement itself more accurate, but only for the benefit of the unlearned,) that the bread and wine not only are *merely a sign*, but are a *sign of a sign*; that is, that *they* represent our Lord's flesh and blood, and that his flesh and blood, again, are a sign of something else—of his death as a sacrifice for sin. This is indeed implied when it is said that Christ's body and blood are '*spiritually* received,' and that it 'strengthens and refreshes the *soul*;' for it is manifest that literal, material, flesh and blood, cannot be *spiritually* received, or refresh the *soul*.

SISTER. 'Brother' and 'Sister,' were titles by which Christians anciently called themselves, on account of their being, by adoption, made the 'Israel of God,' as much as the original Israel who were descendants of Jacob after the flesh. (See SAINT.) Readers, sometimes, overlooking or forgetting this, have referred to, and even quoted, the passage which speaks of 'a sister, a wife,' (1 Cor. ix. 5, ἀδελφὴν γυναῖκα, a *sister-wife*, viz. a Christian wife,) as if it had been a 'sister' (after the flesh) or 'wife.' The titles 'brother' and 'sister' are also applied to certain monks and nuns; and to Moravians. See BROTHER.

SIX ARTICLES, (*Act of*;) or the Bloody Statute. A law enacted in the reign of Henry VIII., which denounced death against all who should (i.) deny the doctrine of transubstantiation; (ii.) maintain the necessity of receiving the Sacraments in both kinds; (iii.) that it was lawful for priests to marry; (iv.) affirm that vows of celibacy might be broken; (v.) that private masses were of no avail; and (vi.) that auricular confession to a Priest was not necessary to salvation.

SMALCALD, LEAGUE OF. A solemn *alliance* first formed at Smalcald, in Germany, in 1531, by the Protestants of that country, against the dangers with which their religion and liberties were threatened by the edict of the Diet of Augsburg. In 1535, Francis I. of France, negotiated with the

members of this League, which, in the following year, was renewed for ten years more. An Assembly of Protestants at Smalcald took place in 1537, and its 'Articles' were drawn up by Luther. The following year, Christian III. King of Denmark, with other princes, joined the League; and in 1539, Henry, the new Duke of Saxony, added himself their number.

SOCIETY. A combination of persons uniting in a *fellowship* for any purpose whatever; and having common objects, principles, and laws. Many such combinations have been made of late years for the purpose of promoting different religious objects. (i.) The Society for Promoting Christian Knowledge, for the circulation of Bibles, Prayer-books and Tracts, was founded in 1698. (ii.) The Society for the Propagation of the Gospel in Foreign Parts, for carrying Christianity to the Colonies and other dependencies of the British empire, was established in 1701. Since the church of England has no mission from herself *as a Church*, this Society must be regarded as a main arm of the national Church; and the support of it in this view, the duty of the members of that Church. (iii.) The Church Missionary Society for Africa and the East was established in 1800. Though the objects of this Society are the same as that of the preceding, the field of its operations (being among the heathen,) is wholly distinct. (iv.) The British and Foreign Bible Society, for the distribution of the Holy Scriptures without note or comment, was established in 1804. (v.) The Society for the Conversion of the Jews was established in 1808. (vi.) The Prayer-book and Homily Society. To these might be added the names of several other Societies, more or less strictly marked by Church principles and regulations: such as the Pastoral Aid, and Curates Aid, Societies, for furnishing additional clergymen in populous districts: the Colonial Church Society: the Irish Society of London: with others.

Since Convocations and Diocesan Synods have fallen into disuse, the duty of providing for missions, the circulation of the Scriptures, the preparation and publication of devotional works and similar objects, has devolved upon voluntary associations. These Societies being formed independent of ecclesiastical authority, are necessarily free from ecclesiastical rule or regulation, and their constitution is thus determined by the nature of their object. A controversy has arisen in rela-

tion to these Societies, but having especial reference to the Bible Society, respecting the necessity of members of the church of England having the sanction of their Diocesan before joining such an Association. It has been attempted to decide the question by reference to the authority of the Fathers; but this is obviously illogical, as no case at all similar, or even remotely analogous, ever came under their consideration. The real question to be decided is, whether any such society involves in its constitution or practices, a violation of canonical law, or established discipline. The meetings of religious societies may be so conducted as to render them conventicles in everything but name, and such cannot be consistently supported by clergymen of a church in which unlicensed teaching is prohibited. But there does not appear any reason why a member of the Church, whether clergyman or layman, should abstain from joining an association formed for the promotion of a good object, because the government is not placed in the hands of the hierarchy. Those who assert that clergymen should not associate for any religious purpose, unless the body was placed under the immediate government of the hierarchy, seem to be unconscious of the absurd lengths to which such a principle would lead. In the five societies which are exclusively characterized as 'Church Societies,' the prelates who belong to them have not exclusive superintendence, and they are, therefore, precedents for the admission of other than episcopal government in Societies instituted for similar purposes. Furthermore, Societies formed for charitable purposes, have a religious object, so too have many of the Antiquarian Societies formed for the republication of rare and valuable documents; now it will scarcely be contended that members of the Church should withhold themselves from any such association, unless it chose a Bishop for its president, and invested him with the same power of management, that he possesses in his own diocese. The requisites of ecclesiastical discipline in the Anglican church are well known; and no member of that church can consistently join a society in which they are violated: but the attempt to extend this simple rule to cases which have no connection whatever with questions of hierarchical order and ministerial subordination, is unwarrantable on any grounds of principle or expediency.

No general rule can be laid down respecting the propriety of

joining any of the religious Societies that have been formed—each man must determine for himself how far the object of the association is desirable, how far its means are framed and applied to meet its ends, and how far its organization is consistent with the observance of the discipline of the Church to which he belongs.

SOCINIANS. A sect so called from one Faustus Socinus, who died in Poland in 1604. They maintain that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; and that the Holy Ghost is no distinct Person. They are generally indignant at the name Socinian, and appropriate to themselves that of Unitarians; as if they were the only persons that maintained the Unity of the God-head. See CATHOLIC, and UNITARIAN.

SOLIFIDIANS. Those who rest on *faith alone* for salvation, without any connection with works; or who judge themselves to be Christ's, because they *only believe* they are.

SOMPNOUR, (i. e. Summoner). This term, which is found in Chaucer, and other of our older writers, designated the officer, who is now called an Apparitor, whose duty it is to *summon* delinquents to appear in ecclesiastical courts.

SPITAL SERMONS. Two Sermons annually preached on Easter Monday and Tuesday, before the Lord Mayor and Sheriffs, at Christ Church, Newgate-street. The Sermon on the former of the two days is preached by a Bishop; that on the latter, by the Chaplain to the Lord Mayor, or some other clergyman whom he appoints. The Spital Sermons were originally preached at a pulpit-cross, erected in the church-yard of 'the Spittle,' or Hospital of St. Mary, in the parish of St. Botolph, Bishopsgate. See 'Stow's London,' Strype's Ed., Bk. II. 98.

SPONSORS. By this title, those who are otherwise called godfathers and godmothers, are designated, because they *promise as sureties* (spondent) certain things in the name of infants to be baptized. See 'Church Catechism:' question, 'Why, then, are infants baptized,' &c. Answer, 'Because they *promise* them both, (that is, both repentance and faith,) by their *sureties*, (sponsors,) which promise, when they come to age, themselves are bound to perform.' See GODFATHER.

STATE-CHURCH. In most Christian communities the government has taken upon itself the charge of providing for

the due performance of public worship, either by direct payment of the clergy, or by giving legal means of recovering the revenues with which churches have been endowed by ancient usage. It is generally understood that a church, so circumstanced, is independent of the State in all matters of doctrine and internal discipline, but that wherever ecclesiastical jurisdiction involves a greater or less share of political power, that the sovereign should exercise the power of nominating to such an office, or at least of rejecting those who have not the confidence of the directors of the State. Thus, in England, prelates are generally chosen by the sovereign; but in Romish countries, the sovereign and the pope have a concurrent share in the nomination. One obvious reason for the State being bound to support an ecclesiastical establishment is, that otherwise no provision would be made for the instruction of the poor and ignorant, particularly in remote and thinly peopled districts.

STOLE. This was originally a narrow strip of fine linen thrown over the shoulders, and reaching below the knees: the ends of it were decorated with gold fringe, and the intervening part embroidered with various ornaments. In the Reformed church, it is still used under the slightly-changed form of the Scarf, (*q. v.*) Until within the last few years, the use of the Stole or Scarf was confined in the Reformed Church of England to bishops, chaplains of the nobility, members of Chapters, and graduates in Divinity: of late, however, it has been generally worn by the London clergy; though, with what authority, is not clear. The antiquity of this vestment will hardly be disputed; but the privilege (if it be one,) of wearing it seems ambiguous. The Eastern and Western churches have worn it from the sixth century, but its use is no where mentioned in the English Ritual.

SUB-DEACON. As early as the fourth century, sub-deacons were appointed in both the Western and Oriental churches, as the immediate representatives and assistants of the deacons, whose limited numbers were unequal to the discharge of all their duties. At first, the sub-deacons corresponded to the deacons in point of number, as well of ministry. In Rome, seven sub-deacons were appointed to assist the seven deacons, (Euseb. 'Hist. Eccl.' lib. vi. c. 43.) But when, in later times, it was found that this aid was inadequate, the sacred number of seven sub-deacons was tripled, and twenty one of these ministers

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were appointed, divided into three classes, namely, Palatini, or the immediate assistants of the bishop; Stationarii, whose duties related chiefly to processions; Regionarii, who were employed in various occupations in the several 'regiones,' or districts, of Rome. This arrangement was made in the eleventh century. It is uncertain whether or not, sub-deacons were regularly ordained to their office, in the same manner as Deacons and Presbyters; but the preponderance of evidence seems to be against the conclusion that they were ordained by imposition of the bishop's hands and prayer. In the western churches, in the eleventh and twelfth centuries, the sub-deacon began to be classed with the superior orders. The duties of sub-deacons, before their promotion in the western church, were similar to those of Sacristans, or Sextons in our modern churches: but, after the advancement of their Order, they were permitted to minister at the altar; although they were never allowed to consecrate or distribute the sacramental symbols. Many persons, ordained as sub-deacons, rose afterwards to the higher, and even to the highest offices in the church. See Riddle's 'Christian Antiq.' Bk. III. ch. vii.

SUBLAPSARIANS. With reference to the divine decrees, Calvinists are divided into two classes, the Supra-lapsarians, (from two words signifying 'before the fall,') and the Sub-lapsarians, (from two words signifying 'after the fall'.) The former suppose that God from all eternity decreed the transgression of man; and, consequently, the salvation of some, and the everlasting condemnation of others: the latter assert that the fall was permitted, not predetermined, and that God's decrees concerning election and reprobation were subsequent to that event.

SUBSTANCE. A term used in technical divinity to describe nearly the same idea as 'essence,' or 'nature.' Thus the Son is said to be the same substance with the Father; that is, truly and essentially God, as the Father is. See **HYPOSTATICAL UNION**; also, 1st Art. of Rel.

SUBSTITUTION. The doctrine which teaches that the sufferings of Christ were vicarious and expiatory; that He appeared in the character of one who *stood in the place of* sinners, in distinction from a mere example, teacher, or martyr. See **ATONEMENT**.

SUCCESSION, APOSTOLIC. See **Art. APOSTOLIC Suc-**

CESSION, JURE DIVINO, and SACRAMENTAL VIRTUE OF HOLY ORDERS.

SUFFRAGAN. A title now given to all Bishops as distinguished from the Archbishops to whom they are subject, and who have the power of calling them to provincial synods to give their suffrages there. At the time of the Reformation an Act was passed to restore the Chorepiscopi, (*q. v.*) or country bishops of the primitive Church, under the name of Suffragan Bishops, and several such were appointed in England. In the reign of Mary the Act was repealed, and though revived by Elizabeth, it was never acted upon: Suffragan then became the title of all Bishops as distinguished from their Metropolitans.

SUNDAY. The first day of the week, so called by the Saxons, because on this day they worshipped the sun. See **ART. LORD'S-DAY** and **SABBATH**.

SUPEREROGATION. Works of Supererogation are those good deeds which (in the Romish church) a man is supposed to have done *beyond* his duty, *over and above* what is necessary for his salvation; by means of which works of Supererogation, a stock of merit is laid up, of which the Church has the disposal, and which she distributes in indulgences to such as need. This absurd doctrine was invented towards the close of the twelfth century, and is condemned in the XIVth Article of the church of England.

SUPPER OF THE LORD. The scriptural title, (1 Cor. xi. 20,) of that ordinance in which we commemorate 'the sacrifice of the death of Christ, and the benefits we receive thereby.' In order to understand rightly the character of this institution, it should be kept in mind that, both among the Jewish and the heathen nations, it was customary, when a sacrifice was offered, for the worshippers to hold a feast on the flesh of it; which custom among the heathen, St. Paul alludes to in his Epistle when he speaks of 'eating meats offered to idols,' and of being seen 'sitting at meat in the idol's temple,' as practices likely to scandalize their brethren; because, both among Jews and Pagans, the partaking of this feast was understood to signify a belief and confidence in the efficacy and virtue of the sacrifice, and a desire and trust to be admitted to a share in the benefits of it. Correspondently to the feasts on sacrifices held both by the Pagan nations to their false gods, and by the Jews, to Jehovah,—the *Lord's* Supper is a feast on

a sacrifice, even the sacrifice once offered by Christ on the cross: and the words in which He instituted it, show plainly that He was referring to the practice of partaking of the flesh of the victim. And, as He speaks of his flesh and blood to signify the benefits of his sacrifice, of which the bloody sacrifices of the Mosaic law had been signs and emblems, so He appointed as the sign again of that, his flesh and blood, bread and wine, as the two most important articles of subsistence in that age and country. And there is no doubt, that, in the appointment of the bread, our Lord had also a reference to the miraculous supply of bread from heaven to the Israelites in the wilderness, which was plainly a type of Him: some think also, that there was an allusion to his future appointment of the wine at his supper, in the first miracle He performed at Cana.

The Lord's Supper then, is not merely a solemn commemoration of his death, but it is also a spiritual feast upon a sacrifice,—even the sacrifice of Him, the spotless 'Lamb of God,'—in partaking of which, we acknowledge the efficacy of that, his atonement, and by faith are made partakers of his grace, through the symbols of bread and wine which He appointed.

SUPRALAPSARIANS. See **SUBLAPSARIANS.**

SUPREMACY, PAPAL. The Roman Catholics claim for the See of Rome, represented in the person of the Pope, 'a principality of power over all others, as the mother and mistress of all Christian churches,' and all other patriarchs are required to receive the palls which symbolize their dignity from the Roman pontiff. This authority of the Roman See was first recognized by the Fourth Lateran Council, (A.D. 1215;) and was first protested against by the authors of the Reformation. A claim of jurisdiction over the churches of Cyprus having been made by the patriarch of Antioch in the fifth century, the Council of Ephesus (A.D. 431) solemnly decided that no bishop or other prelate should exercise authority beyond the limits of his own see. It must be further observed that the title, 'mother of all churches,' claimed by the church of Rome, was unanimously given to the church of Jerusalem by the second general council of Constantinople, (A.D. 381.)

SUPREMACY, ROYAL. In the church of England, all ecclesiastical jurisdiction is annexed to the crown, and it is ordained that no foreign potentate should exercise any power, civil or religious, within the limits of the kingdom. An oath

to this effect is required from all persons engaged in the administration of ecclesiastical law.

SUPREME BEING. This epithet is usually applied to the Deity, as the Governor, both of the spiritual and material universe. It intimates that he is the Lord of all intelligences, whether angelic or human; that the existence of all depends upon his will; and that none can withstand his power.

SURPLICE. Lat. *superpellicium*. The linen vestment worn by clergymen when they officiate in Divine Service. Questions have arisen of late as to the extent to which this vestment should be worn in Divine Service. Some think that it is the only vestment recognized by the Church, and that accordingly it ought to be worn on all occasions, and in every part of the public worship, including the Sermon. Others are of opinion that the use of the surplice should be confined to those parts of the service in which the clergyman appears as the Church's minister and representative; that is, in the Morning and Evening Prayer, Communion Service, Baptisms, and other occasional services. These two differing opinions may, probably, be referred to various causes operating upon the mind and feelings of those who held them respectively. A sincere belief as to the original intention of the Church, may influence some on either side; while prejudice may sway others. Among those who are unfriendly to the exclusive use of the surplice, not a few, (there is reason to believe,) are secretly influenced by a belief springing from some historical impressions, that the surplice is closely associated with popery, and that, to sanction its increased use would be to countenance the re-introduction of Romish doctrines and practices. It is the opinion, again, of many others, that as the exclusive use of the Surplice must at all events be regarded as a practical innovation, it should not be adopted except upon the public injunction of the diocesan; and that even then (by the instruction, or with the permission of the diocesan,) regard should be had to the local effect likely to be produced upon the congregation. Those who hold this latter view, found it upon the principle, that it is neither expedient nor lawful, in things intrinsically indifferent, to endanger the peace of the Church, or to weaken the confidence of its members in those who claim to be their Teachers.

SURROGATE. One that is substituted or *appointed in the place of* another. The name is commonly applied to an

officer delegated by the bishop to grant licenses for marriages, probates of wills, and similar canonical formularies, in large towns, so as to save parties the inconvenience of a journey to the episcopal See.

SUSPENSION. A power vested in the Bishop of restraining from the exercise of his office either for a time, or permanently, any clergyman who has been guilty of any flagrant offence against the laws of the Church.

SYMBOL (*of our Church*). The word symbol, which means strictly a *sign* of anything else, is applied either to a *Sacrament* which is a material representation of some spiritual truth: or, to a *Creed* as a watchword or distinctive mark to preserve uniformity of faith in the members of any single Church. In this sense, the Thirty-nine Articles of Religion are the 'Symbol' of our Church, as embodying the deliberate decisions of those who settled its form of faith. Reference is, indeed, sometimes made by those who are disinclined so to regard our Articles, to certain passages in which *individuals* among the Reformers have used language which may be understood as implying a more strict obligation to conform to ancient precedents than is acknowledged in the Articles themselves. To this argument it has been replied, that, the Articles being deliberately and *jointly* drawn up for the very purpose of precisely determining what it was designed should be determined respecting the points they treat of, and in order to supply to the English church their Confession of Faith on these points, it seems impossible that any men of ingenuous minds can appeal from the Articles, Liturgy, and Rubric, put forth as the authoritative declarations of the Church, to any other writings, whether by the same or by other authors. On the contrary, (it is further argued in reply,) the very circumstance that opinions going far beyond what the Articles express, or in other respects considerably differing from them, did exist, and were well known and current, in the days of our Reformers, gives even the more force to their deliberate omissions of these, and their distinct declaration of what they do mean to maintain. Whatever, therefore, (it is still further contended,) may have been the private opinion of any individuals among their number, they have declared plainly what it was they *agreed* in regarding as a safe and sufficient foundation, and as essential, and consequently requiring to be set forth and embodied in the 'Symbol,' or Creed of our Church. See **CREED**.

SYMPHONY. This word originally signified the union of several voices in a chant, but by modern musicians it is applied to an instrumental composition, generally used as a kind of introductory movement to anthems and other pieces. Symphonies are introduced with good effect in the interval of the voices, and are called *preludes* when played before the psalmody; *interludes* when they mark the distinction of verses; and *postludes* when introduced at the close of the psalm.

SYNAGOGUE. A word which primarily signifies an assembly, but which (like the word 'Church,') came at length to be applied to the places in which these assemblies met, and especially to the places where the Jews were wont to assemble for prayer and the hearing of God's word. From the silence of the Old Testament respecting them, and from other facts there recorded, it is very probable that, as Jewish places of worship, synagogues did not exist till after the Babylonish captivity. Synagogues could only be erected where there were ten men of full age and free condition; they were built, as far as practicable, after the model of the Temple; and always with the part in which was the ark or chest containing the Law, (towards which the people turned in prayer,) looking to Jerusalem.

Synagogues were also courts of judicature, where sentence was pronounced upon offenders and punishment inflicted: hence we have read of persons being beaten, scourged in synagogues.

The Apostles usually preached in synagogues, and formed their congregations from synagogues: hence it appears highly probable, nay almost morally certain, that wherever a Jewish Synagogue existed that was brought, the whole or the chief part of it, to embrace the Gospel, the Apostles did not, there, so much *form* a Christian church, as make an existing congregation Christian, by introducing the Christian Sacraments and worship, leaving the machinery of government unchanged, the Rulers of Synagogues, elders, and other officers being already provided in the existing institutions. It is likely that several of the earliest Christian churches did originate in this way; that is, that they were *converted synagogues*, which became Christian churches as soon as the members, or the main part of the members, acknowledged Jesus as the Messiah. This position is much strengthened by the striking analogy between the customs, mode of worship, officers of the primitive Church and those of the Synagogue. See Vitringa; an abridged trans-

lation of whose valuable work 'The Synagogue and the Church, has been lately published by the Rev. J. Bernard.

SYNOD. A meeting or assembly of ecclesiastical persons to consult on matters of religion. Four kinds of synods are usually enumerated. (i.) *General*, where prelates from all nations meet, but these are practically the same as General Councils. (ii.) *National*, where the prelates of one nation only assemble. The last of these was held in England by Cardinal Pole, in 1555, but produced only a temporary effect. (iii.) *Provincial*, where those only of one province attend; this is usually called a Convocation. (iv.) *Diocesan*, where those of one diocese meet to enforce the canons of General Councils, or to enact rules of discipline for themselves. By the act of submission, 25 Henry VIII. ch. 15, it is declared unlawful to hold any synod in the Anglican church without royal authority.

A Presbyterian synod is composed of the ministers and elders from the different presbyteries within its bounds, and is only subordinate to the General Assembly.

TABERNACLE. We have an account of three Tabernacles among the Jews, previous to the building of Solomon's Temple. The first, called the Tabernacle of the congregation, (Exod. xxxiii. 7,) or more strictly speaking, *the Tabernacle of meeting*, because in this place God *met* those who came to consult Him. (Exod. xxix. 42.) It was built not so much for the purpose of public worship, as for a place where Jehovah might be inquired of. The second Tabernacle was built by Moses at the express command of God to be the place of the manifestation of Jehovah's immediate presence, and also the place where He was to be worshipped by sacrifices and oblations. (Exod. xl. 34, 35.) The third Tabernacle was that which David erected in his own city. (2 Sam. xvi. 17.) The second of these is called *the* Tabernacle, by way of distinction.

TABERNACLES, FEAST OF. One of the three great feasts of the Jews, in which all the males were obliged to appear before the Lord. It was celebrated after harvest, commencing on the fifteenth of the month Tisri, at the season of the autumnal equinox, and was designed to return thanks to God for the fruits of the earth then gathered in. The Feast of Tabernacles was intended to commemorate two events: the dwelling of the Shechinah in the Tabernacle in the wilderness; and the dwelling

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of the Israelites in tents (tabernacula) forty years in the wilderness. It also, probably, typified two events; the dwelling of the Godhead in the flesh, who *tabernacled* among us, *going about* doing good; and—the condition of the Christian church, no longer bound to a Temple of stone as her fixed residence, but having the earth as her inheritance. During the Feast of Tabernacles, which continued through eight days, the Israelites left their usual abodes, and dwelt in green tents or arbours, to commemorate their dwelling in tents during their passage through the wilderness.

TABLE SUBSTITUTED FOR ALTAR. 'The substitution of a table in place of an altar, is ascribed to Bishop Hooper's influence. As a reason for assenting to it, in his diocese, Ridley stated that as one form was used in some churches, and the other in others, dissensions were thus occasioned among the unlearned; and therefore, wishing a godly unity to be observed, and because the form of a table might move the simple from the old superstitious opinions of the Popish Mass, he directed that the Lord's Board should be set up in that form, decently covered, in such place of the quire or chancel, as the curates, churchwardens, and questmen, might think best; and all other side-altars or tables to be removed. . . . It was most desirable that the people should be weaned from the superstitions they had been taught concerning the Mass, and from the opinion that a real sacrifice was performed when the Sacrament was administered; and it might be more difficult to effect this, while altars were considered as rendered sacred by the relics which they contained.' When the above-named act of Ridley was urged against him by the commissioners a little before he suffered at the stake, he replied, 'It was done upon this consideration among others, for that altars seemed to come nigh the Jews' usage;' meaning, it is to be supposed, that they implied a sacrifice. See Southey's 'Book of the Church,' Ch. xiii.: Strype's 'Ecclesiastical Memorials,' Bk. I., ch. xxviii. and xxx., 1550; and 82nd Canon. See, also, Art. LORD'S TABLE.

TALMUD. (A term literally signifying *doctrine*,) is a body of Jewish laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz., the *Misna*, or text, and the *Gemara*, or commentary. There are two Talmuds, (or rather

two Gemaras, for the Misna is the same in each,) the Talmud of Jerusalem, and the Talmud of Babylon. The latter is most valued by the Jews, and is emphatically *the* Talmud; the Misna is very useful in explaining the phraseology and customs of the Bible.

TEACHER, THE CHURCH. The Church is regarded by some persons as being the primary Teacher of the will of God; and as having an independent power to dictate in each successive generation what shall be the faith of Christians, with this only limitation, that her Dogmas are ever to be *in harmony* with the Scriptures, which are, however, regarded rather as expositors of the doctrines of the Church than the source of them. Those who oppose such a theory, consider that one obvious objection which might be made to it is, that it assigns to the decisions of uninspired men, the same perfect certainty as belongs to mathematical demonstrations, and virtually confers on them the attribute of infallibility. They consider, that God has left to the Church the office of *preserving* the Scriptures, (as 'a witness and *keeper*,' Art. XX.;) and introducing them to the knowledge of her members, as the sole standard of faith—as not merely the first step and foundation of proof, but as the *only* source of proof; and that He has left her also the office of *teaching* the Christian doctrines *from* the Scriptures. The maintainers of this latter view also think, that it is not said in the same sense that a member of our Church 'ought' to assent to her *doctrines*, and that he 'ought' to submit to her *regulations* in matters intrinsically indifferent; for that in respect of this latter point, a Church has power to *prescribe* to its members what they should do; and it is their duty to comply: but that to attribute such power to a Church in respect of doctrines, and to make it a duty to any one to assent to her interpretation of Scripture, (independent of any reference on her part to the Scripture as justifying such interpretation,) is practically to place her on a level with inspiration itself.

TEMPLARS, (or *Knights Templars*.) An Order which received their name from their residence in the immediate neighbourhood of the Temple at Jerusalem. The foundations of this Order were laid in the year 1118; and the rule, to which it was afterwards subjected, was from the pen of St. Bernard. This institution, both in its original purpose and prescribed duties, was exclusively military. To extend the boundaries of

Christendom, to preserve the internal tranquillity of Palestine, to secure the public roads from robbers and outlaws, to protect the devout on their pilgrimage to the holy places, such were the peculiar offices of the Templar. Rumours being propagated respecting various abominations said to have been perpetrated by the Order, a council was held, A.D. 1311, at Vienne, (through the influence of Pope Clement V.) to examine these charges. The inquiry terminated in the entire suppression of the Order, the transferring of their property to the Knights of the Hospital, and the consigning of their persons to the justice of provincial councils. The greater part of the Order escaped with their lives, but several were executed. It is supposed by many, with much show of reason, that it was the wealth of the Templars rather than their immoralities that led to their suppression. See Waddington's 'Church History,' p. 480.

TEMPLE. The abode of God. The appointed channel of his communications. The Scriptures speak of three Temples. The first, the Temple of Jerusalem,—the house of the Lord,—declared by the presence of the Shechinah at its dedication, that it was the place appointed by God where men ought to worship Him. Christ's Human Nature was the next Temple to which God's presence and intercourse with man was attached. Our Lord, therefore, speaks of the '*Temple of his Body*.' The third and last Temple is the Christian Church,—the Body of Believers. 'Know ye not (saith the Apostle Paul to the Corinthians,) that *ye* are *the temple of God*, and that the spirit of God *dwelleth* in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, *which temple ye are*.' (1 Cor. iii. 16, 17.) On the day of Pentecost this last Temple was dedicated; the mysterious emblem of God's abiding presence and covenanted intercourse was then displayed and poured out on the assembled church. This being the case, no building made with hands, can now correspond to the Jewish Temple of old. We, the worshippers of God, are now his Temple. Of no literal edifice in the Christian world has it been written, that the Holy Ghost dwells in it, and has filled it with his presence; but only of that figurative structure, in which we are as 'lively stones.' Whatever reverence, therefore, may be due to places set apart for divine service; that reverence ought neither to supersede, nor yet to be confounded with, the sense of God's presence which we are

required to attach to the *congregation*. They, and not the walls that occasionally inclose them, are the dedicated Temple. See Hinds's 'Three Temples of the one true God contrasted.'

TERMS OF COMMUNION. This expression is often used to describe those *conditions* upon which the members of any particular Church are, by the rules of that church, permitted to *partake* of her ordinances. Much confusion of thought and misapprehension (in the opinion of some,) have arisen from not duly attending to the distinction between 'terms of Communion,' and 'terms of Salvation.' It is one thing (they urge) to lay down certain articles of faith, an agreement in which is required of all who are to be reckoned as members of a certain *particular church*; and quite another thing to denounce as excluded from the *Gospel Covenant* all who do not assent to certain articles. That such and such articles are essential parts of *Christian faith*, (it is further urged,) we may *think* and *believe*, without claiming any right to pronounce an infallible judgment thereon. But that they are essential articles of the *creed of a particular church*, we may *know* with certainty, because that Church has a right to declare and *make* them such.

TERRIER. A terrier, (*Terranum*), is simply a land-roll, or survey of lands belonging to a town, corporation, or single person, but it is most commonly applied to a survey of glebe-lands. There is a terrier of all the glebe-lands in England, made during the reign of Queen Elizabeth, preserved in the Exchequer, and by the 87th Canon, archbishops and bishops are bound to have true terriers of all the ecclesiastical lands and tenements in their several dioceses.

TERSANCTUS. The anthem in the communion service beginning, 'With Angels and Archangels,' &c., has in Latin the name 'Tersanctus,' and in Greek, 'Trisagion.' This is probably the most ancient Christian hymn, being found in the earliest Liturgies, both of the Eastern and Western Churches.

TEST. The imposition of an oath, or any other act by which the religious principles of any individual are *put to proof*. Tests and disabilities are distinct from *penalties* properly so called: it would be absurd to talk of *punishing* any one for being a woman, a minor, a person destitute of natural capacity, or opportunities of education, &c., on the ground that these are excluded as unfit for certain offices and privileges.

Test laws, it is true, do *operate* as a punishment; (not because they are cause of *pain*; for so may be the exclusion of *negroes* or of *aliens* from certain rights, who *cannot alter* their race or birth-place; but) inasmuch as they *tend* to produce that change of conduct which a *punishment* is designed to produce. The exclusion, *e. g.*, of Jews-by-race, of whatever creed, is *inoperative*; the exclusion of Jews-by-religion, though not it is to be supposed *designed* to be *operative* in inducing a Jew to profess what *he does not believe*, (for if he *did believe* Christianity, he would profess it even the more readily when exempt from all suspicion of corrupt motives,) yet has a manifest tendency to *act as a punishment*. Still, that tendency does not constitute anything a punishment, when the effect produced in making any one do or abstain from so and so is not *designed*, but is an *incidental evil*. And such evils one *must* be prepared on some occasions to incur; though the liability to them constitute a real and valid objection.

TEST-ACT. The Act of 25 Car. II. c. 2, by which all officers, civil and military, were bound to take the oaths of supremacy and abjuration and the test, that is, the Eucharist according to the forms of the church of England, under severe penalties if they exercised the functions of any such officer without being thus duly qualified. This act was repealed in 1828.

TESTAMENT, NEW. The religious institution of Jesus Christ is frequently designated by two Greek words, (ἡ καινὴ διαθήκη) which are almost always rendered 'The New Testament:' yet, the word rendered 'Testament,' (διαθήκη,) by itself is generally translated *covenant*. It is the Greek word whereby the Septuagint-translators have uniformly rendered the Hebrew word *Berith*, which our translators have invariably rendered 'covenant.' That the Hebrew term corresponds much better to the English word 'covenant' than to 'testament,' there can be no question: yet the word διαθήκη, in classical use, is more frequently rendered 'testament.' The proper Greek word for 'covenant' is συνθήκη, which is not found in the New Testament, and occurs only thrice in the Septuagint, where it is never employed for rendering the word *Berith*. The term 'New' is added to distinguish it from the 'Old' covenant, or Dispensation of Moses. These two terms, from signifying the two dispensations, came soon to denote the *books*

wherein they were written: the sacred writings of the Jews being called the 'Old Testament;' and the writings superadded by the Apostles and Evangelists, the 'New Testament.' For an example of the use of the former appellation, see 2 Cor. iii. 14. (See Dr. Campbell's Dissert. Pt. iii.) The Church of England, in the VIIIth Article of Religion, asserts the *agreement* of the Old and New Testament: that, 'though written at several times, by several persons, in several places, and after several manners, they do not deliver several, but one and the same doctrine,—Christ being the sum and substance of both.' See Bp. Beveridge on the 'Articles.'

TESTIMONIAL. Every candidate for admission to Holy Orders is required to present to the Bishop a testimonial of good conduct from his college, or from three beneficed clergymen. The usual form of this document is as follows; 'Whereas our well beloved in Christ, A. B., hath declared to us his intention of offering himself a candidate for the sacred office of (a deacon,) and for that end hath requested of us letters testimonial of his learning and good behaviour; we, therefore, whose names are hereunto subscribed, do testify that the said A. B., having been previously known to us for the space of (three) years last past, hath, during that time lived piously, soberly, and honestly, and diligently applied himself to his studies: nor hath he at any time, so far as we know and believe, held, written, or taught anything contrary to the doctrine or discipline of the united church of England and Ireland; and moreover, we believe him in our consciences to be a person worthy to be admitted to the sacred Order of Deacons. In witness whereof,' &c. As this is one of the safeguards which ecclesiastical rule has established to preserve the purity of its ministers, it would be a fatal error to allow it to become a mere matter of form. No conscientious man can safely sign such a document unless fully assured of the facts to which he bears such solemn testimony.

TEUTONIC KNIGHTS. This religious Order of knight-hood was originally founded in Palestine, by some Teutones or Germans, who associated themselves for the purpose of affording relief to sick and infirm pilgrims. The Order was incorporated by Pope Celestine III., in 1191, and endowed with very important privileges. When the Christians were expelled from the Holy Land, a papal bull was issued, (A.D. 1226,) empowering the Teutonic knights to conquer lands for themselves

from the pagans of Prussia and Poland. They treated those whom they conquered with such barbarity, that the princes of Germany combined against them, and the Order sunk gradually into ruin.

TEXT. Originally and properly, the *main fabric* of any work, as distinguished from notes. Hence, a 'text' of Scripture has been used to signify a *portion* of the text; i. e., a short sentence out of Scripture, used either as the groundwork of a discourse from the pulpit, or brought forward to support an argument or in proof of a position. In the application of a text we should always consider its meaning in the passage with which it is connected, else we may be putting forward as truth what is in fact but an authorized falsehood; we should also guard against the practice of taking a text from Scripture in a sense which, however sound and true, is not that of the passage itself, as for instance, 'Hear the Church,' employed as if it were a precept, in the imperative mood. The non-observance of the latter caution has a tendency to lead others to the neglect of the former.

THANKSGIVING. That part of Divine Service in which we acknowledge benefits received. The 'General Thanksgiving,' and more particularly the 'Office for the Holy Communion,' are instances of this department of public worship: the Communion having on this very account acquired the distinctive name of the 'Eucharist,' because it is an occasion in which we show our '*thankful* remembrance of Christ's death.' (Church Cat.) See EUCHARIST.

THEOLOGY. See Art. DIVINITY. Also, Riddle's 'Ecl. Chron.' Art. 'Doctrine of the Church.'

THESSALONIANS, EPISTLES TO. Two Epistles written by the Apostle Paul from Corinth to the Church at Thessalonica. The first, (which is considered as the earliest of the Apostle's writings,) was written for the purpose of convincing the Thessalonians of the truth of the Gospel, and of confirming them in the faith, lest they should be turned aside by persecutions. The second was written for the purpose of correcting a misapprehension as to the speedy approach of the day of judgment, and of recommending several Christian duties.

THRONE. The Bishop's *chair*, (*θρόνος*), in the Cathedral, is called a throne.

THURIFICATI. Those persons who in the age of pagan

persecution, consented to offer frankincense on an altar dedicated to an idol, in order to escape torture or death, were named *Thurificati*, or 'incense-offerers.' This act of apostasy, of course, severed them from the Christian church; but, with due tenderness for the weakness of human nature, they were again received into its communion after they had given satisfactory proofs of sorrow for their crime, and had atoned for the scandal to the Church by most rigid penances.

TIARA. The badge of the Pope's civil dignity as a temporal prince, as distinguished from his ecclesiastical rank represented by the keys. The form of the tiara is a round, lofty cap, or mitre, encompassed by a triple coronet. See **MITRE**.

TIMOTHY, EPISTLES TO. Two Epistles written by the Apostle Paul to Timothy, as Bishop of Ephesus. In the first Epistle the Apostle instructs Timothy how to behave in the administration of the Church over which he was placed. The second, (written by the Apostle in the prospect of death,) is an exhortation to diligence, patience, and firmness in keeping the form of sound doctrine, and to fortitude under persecutions. These Epistles, as well as that to Titus, throw light upon two important and interesting questions relating to the office now highest in the Church, viz., by what authority were Bishops created? What was the form observed? See Hinds's 'Rise and early Progress of Christianity,' vol. ii. 32.

TITHES. The payment of tithes (or a *tenth* part,) for the maintenance of a Christian ministry, was adopted as a part of the general law of the Church, and was recognized in England during the Heptarchy. Before the time of Edward the Confessor, the parochial boundaries were so far ascertained, that every man might be traced to the parish to which he belonged. Tithes were no longer paid to the bishop of the diocese, and distributed by him as universal incumbent, but were appropriated to the maintenance of the priest in whose parish they accrued; and he thenceforth obtained a free tenure in his benefice.

TITLE (to Orders). This is best explained by quoting the 33rd Canon. 'It has been long since provided by many decrees of the ancient Fathers, that none should be admitted, either deacon or priest, who had not first some certain place where he might use his function; according to which examples we do ordain, that henceforth no person shall be admitted into

sacred Orders, except (i.) he shall at that time exhibit to the Bishop of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in the diocese; or (ii.) shall bring to the said Bishop a true and undoubted certificate, that either he is provided of some church within the said diocese, where he may attend the cure of souls; or (iii.) of some minister's place vacant, either in the Cathedral church of that diocese, or in some other collegiate church therein also situate, where he may execute his ministry; or (iv.) that he is a fellow, or in right as a fellow; or (v.) a Conduct or chaplain in some college in Cambridge or Oxford; or (vi.) except he be a Master of Arts of five years' standing, that liveth of his own charge in either of the Universities; or (vii.) except by the Bishop himself that doth ordain him minister, he be shortly after to be admitted either to some benefice or curateship then void. And if any Bishop shall admit any person into the ministry that hath none of these titles as is aforesaid; then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living; and if the said Bishop refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving Orders by the space of a year.'

TITUS, EPISTLE TO. Written, by the Apostle Paul, to Titus, as Bishop of Crete. It contains instructions concerning the ordination of Bishops and Deacons, and also concerning his behaviour towards the Judaizing teachers, who endeavoured to pervert the faith, and disturb the peace of the Christian Church.

TOLERATION. By toleration is understood *permission* for the free exercise of a religion different from that which is *established*.

TOLERATION-ACT. The Act of 1 William and Mary, cap. 18, which repealed the statutes imposing penalties on Protestant Dissenters, for non-conformity to the ritual and discipline of the established Church.

TONGUES, CLOVEN. A flame shaped like a tongue, which (on the day of Pentecost,) was seen to descend and rest severally on the assembled disciples. The first descent of the Holy Ghost was in this striking form; first, as a sign that the period had come when they were to testify to Jesus, and to qualify them for the work; and next for the purpose of ordaining the Apostles as the chief ministers of the Spirit. The word 'dis-

peritēs' (διαμεριζόμεναι not διεσχίζμεναι,) rendered *cloven* in the authorised version, should be translated *distributed*, to denote that the 'glory' of the Lord (or Shechinah) did not appear as *one* blaze of light encompassing them altogether, but as separate flames.

TONSURE. A name given to a distinguishing mark of the clergy of the Roman Catholic church, formed by cutting off a portion of the hair. The custom was first introduced towards the close of the fifth century, and is generally believed to have been intended as a memorial of our Saviour's crown of thorns. Hence the Romish tonsure consists in clipping away the hair from a circular space at the back of the head, and the circle thus formed is enlarged as the person rises in ecclesiastical station and dignity. A different form of tonsure was used in the ancient British and Irish churches; it was condemned by the Roman missionaries, and a sharp controversy was maintained on the subject in the latter part of the seventh and the beginning of the eighth century.

TRACTITE, or TRACTARIAN. A name given to those who advocate or adopt the views set forth in a series of Tracts written by a certain association of members of the University of Oxford, in the years 1833—1835, and called 'Tracts for the Times.'

The partisans of this School profess to hold emphatically, High Church-principles, to pay especial regard to the authority of the Church, and to conform most rigidly to the Rubrics and other Formularies, and pass heavy censures on Schism: they hold in great veneration the usages and doctrines of the Fathers, and dwell much on Apostolical succession in a certain sense of the phrase: they also recommend a certain 'reserve or economy' in imparting religious instruction, &c.

Their opponents charge them with being, on the contrary, in reality at variance with the Church, explaining away the Articles in a sense quite inconsistent with the manifest spirit of them, and the notorious designs of the framers: they complain of them as in reality schismatical, in introducing unauthorized changes in public worship, and in denouncing, as heretical, persons who have not been condemned or tried by any regular tribunal: they complain of them as virtually setting up the traditions of fallible men, so as in practice to supersede or to become blended with the infallible oracles of God's inspired

messengers, and as leading the way, in this, and in several other points, to Romanism; and they charge them with keeping back the vital doctrines of the Gospel from those who are able and willing to receive these truths, and with practising a system of double-doctrine, which leaves every one open to reasonable doubts what it is that each of them secretly believes.

The opponents of the Tractites consider that the course taken by them was not fair and ingenuous; and that a more candid course was open to them. They might have said, (it is urged,) 'There is much in the church of England that we love, much in the writings of her great divines that we approve; but in the Articles and Services of the one, and in the writings of the other, there are also various things of which we disapprove, conceiving them to be opposed to antiquity. We will not quit her communion till we see what effect a statement of our views may have upon the minds of her members, though ultimately, if such changes are not made, we shall be compelled to do so.' For such a course an apology might, perhaps, be found; their opponents admit that it might not, indeed, have gained for them so many adherents, but (they contend that) it would have produced a more permanent effect than the conduct which they pursued. In the place of this, they are accused by their opponents, as having chosen to withdraw a Protestant confession of faith, so as to make it appear to support antiprottestant views; as having published extracts from staunch Protestant writers to convert them, in the eye of the public, into opponents of Protestant principles; in a word, as having represented our Church as being what it is *not*, in order to effect more easily the change they desire to bring about in it from what it *is*. See Rev. W. Goode's 'Divine Rule of Faith and Practice,' Pref. p. xxiv. Also, 'Tracts for the Times,' Index. Also, Rev. B. Powell's 'Tradition Unveiled.'

TRADITION. Reports, oral or written, *handed down* from antiquity, of the supposed oral teaching of divine messengers. The advocates of Tradition maintain that, not Scripture alone, but Scripture and Tradition jointly, and 'blended together,' constitute the standard for ascertaining what should be taught as a part of religion. The Jewish traditions, professing to be derived from Moses, contained nothing confessedly at *variance* with the Law, but *additions* and *interpretations*, such as 'made the Word of God of none effect.' In the case of Christian tra-

dition, much dispute has arisen about the degree of weight to be assigned to Tradition *generally*; many, however, consider that this is an idle controversy, and that *each* particular Tradition should be tried on its own grounds.

The complaint has been urged by some advocates of Tradition, that their opponents charge them unfairly with giving more weight than they really do to Tradition. To this it is replied, that they acknowledge that without Tradition there would have been *in fact no Revelation*, and few probably would charge them with *more* than this admission. It signifies nothing that the first place in *dignity* is assigned to Scripture, if Tradition is to be 'blended with it,' and to be its infallible interpreter. Indeed, the distinction drawn between *co-ordinate* and *subordinate* tradition is regarded (by the opponents of the doctrine,) as worse than nugatory: the latter doctrine (they consider) is the worse of the two, because, while it virtually comes to the same thing, it is more insidious, and less likely to alarm a mind full of devout reverence for Scripture. And yet (it is further urged by the opponents,) if any or every part of Scripture is to be interpreted according to a supposed authoritative Tradition from which there is to be no appeal,—to all practical purposes, this comes to the same thing as an independent Tradition.

The presumption, (as the opponents of Tradition think,) evidently is, that if the Apostles had designed anything essential to be left to oral Tradition, they would have pointed out some person, or place, or mark, by reference to which we might distinguish the genuine. Else, we are left to exercise *private judgment* as to the authority to which we are to *submit* our private judgment, on the very ground that if we do exercise private judgment, we have no revelation. It is thought also (by the opponents) that the interpretations of Traditionists are 'of the same class as the lowest heretics, or as those of the most extravagant fanatics; that they are mere desperate efforts to obtain a show of authority from Scripture, which it is felt, after all, the Scripture will not furnish: and moreover, that the anxious endeavour to exalt Tradition and Church authority to a level with the Scriptures, proves sufficiently where the real support to the cause is felt to lie; for that no man would ever go to Tradition for the support of what the Scripture by itself teaches; and that in all the great discussions on the Trinitarian ques-

tion, the argument has been conducted out of the Scripture; no Tradition being wanted to strengthen the testimony of St. John.' The advocates of Tradition say, that we should bring it in to teach certain doctrines, which Scripture appears to recognize but does not clearly develope: whereas the opponents of Tradition reverse that argument, and say, that, because Scripture does not clearly develope them, therefore they ought not to be taught as essential, nor with any greater degree of precision than is to be found in Scripture: that then Christian truth would be exhibited in its true proportions; what is plain, and what is essential, being (they contend) convertible terms.

The opponents of Tradition find the opposition which was first grounded upon *reason*, strengthened by the results of *experience*. History informs them of a period when the Scriptures became a sealed book to the people, and the use of such vernacular versions as existed, was discouraged or proscribed. The spiritual authority whence these prohibitions issued, took such steps, 'not lest the ignorant and half-informed should mistake the sense of Scripture, nor lest the presumptuous and the perverse should deduce new errors in doctrine, and more fatal consequences in practice, from its distorted language, but in the secret and sure consciousness that what was now taught as Christianity was not to be found in the written Word of God. In maintenance of the dominant system, Tradition, or the Unwritten Word, was set up. This had been the artifice of some of the earliest heretics, who, when they were charged with holding doctrines not according to Scripture, affirmed that some things had been revealed which were not committed to writing, but were orally transmitted down. The same supposititious authority was pleaded to justify all the devices of man's imagination with which the ritual and the faith of the Western Church was corrupted. (See Southey's 'Book of the Church,' Ch. x.) The opponents of Tradition are thus led, both on rational and *historical* grounds, to deny its claim to be, in any sense, an interpreter of Scripture: they contend, on the contrary, and for the above reasons, that it must, itself, and in every instance, be *interpreted by Scripture*.

TRADITORES. A name given to those Christians in the early ages who, to avoid persecution, delivered up the sacred books in their possession.

TRANSEPT. The division of a church running north and

south, forming the arms of a cross, the shaft or body of which is represented by the nave and chancel.

TRANSLATION. The removal of a bishop from the charge of one diocese to that of another. After such removal, the bishop in all his attestations dates from the year of his translation, not from that of his consecration.

TRANSUBSTANTIATION. A Romish doctrine commonly described as the *change* of the bread and wine at the Eucharist, into the *real material* body and blood of Christ, though with the appearance and all other sensible attributes of bread and wine. The accounts, however, which the Romanists give of this supposed miracle, are at variance with their own statement of it. In such a case, for instance, as that of the miracle of Moses's rod, every one would say 'the *rod* was changed into a *serpent*;' (all the attributes of this last being present;) not, vice versa: so that by Romanists' own account, it is Christ's body and blood that are *changed into bread and wine*.

Wherever a miracle was wrought in the Old or New Testament, as in the instance above alluded to, or in the turning of the water into wine at Cana, such change was obvious to the *senses*: the appeal, in fact, for the reality of the miracle is to the senses: whilst, therefore, we might admit that, if a Romish priest were to assert that he had converted our Saviour's body into bread and wine, he was safe as far as the senses go,—we should hold, per contra, that if he professed to have turned bread and wine into the body and blood of Christ, that body and blood ought to be clear to the senses. We had bread and wine *before* the consecration: we have, as to *sense*, bread and wine *after*. In the whole history of miracles, nothing of this sort has ever been known: nor can we, under such circumstances, admit that the alleged change has taken place. Suppose Aaron's rod to have remained still with all the attributes of a rod, could Pharaoh and his court believe it to be now a serpent?

The late origin of the doctrine of transubstantiation has been alleged as one reason for its rejection: and it is certainly a point worthy of considerable notice. If, however, it had been as early as the superstitious veneration for relics and images, it would have been but an ancient error. The practical evil of this and of Consubstantiation, (*q. v.*) is escaped by all who abstain from paying divine adoration to a bit of bread; and

from the still more noxious superstition of thinking that Christ's body can be received, and act like a medicine on one who is 'not considering the Lord's body;' as, *e. g.*, an infant, or a man in a state of insensibility.

The real grounds of the rejection of this doctrine are these: that the words, 'This is my Body,' were no more likely to be designed to be received literally, than the declarations made by our Lord, that He was a 'Vine,' a 'Lamb,' a 'Door,' a 'Way,' a 'Light:' *and*, that our Lord himself uttered, and in his Word has left a record, a protest against any such gross interpretation of his words, when He said, 'It is the Spirit that giveth life: the flesh profiteth nothing.' See Southey's 'Book of the Church,' Ch. x.

TRENT, COUNCIL OF. The Council of Trent was assembled by Pope Paul III., in 1545, for the purpose of checking the progress of the Protestant doctrines, and reforming those glaring abuses which rendered the Romish church in danger of sinking under the weight of its own corruptions. The deliberations of the prelates were continued during twenty-five sessions, to the year 1563, under the pontificates of Julius III. and Pius IV. It was by this Council that the Romish system of doctrine was finally organized and defined; a creed was framed, which bears the name of Pope Pius IV., embracing all the articles of faith which the Romish church authoritatively declared necessary to salvation. Abortive attempts were made to restore the vigour of ancient discipline, and to reform the lives of scandalous ministers, but these concessions were so limited, that the Protestants, instead of being conciliated, were more firmly fixed in their resolution to separate entirely from the Romish communion.

TRENTAL. This is a term peculiar to the Romish church; it designates a series of thirty masses for the dead, usually celebrated on so many different days.

TRIFORIUM. A kind of gallery looking into the church through a series of arches between the pier-arches and the upper tier of windows. It is the best place for a full view of the ceremonials at the altar, and is on this account usually hired out to strangers in continental churches.

TRINITY. The belief of the church of England on the subject of the Trinity is stated in the '1st Article of Religion.' Some persons have maintained that we are indebted for our

knowledge of the orthodox faith on this subject to Tradition, and the Creeds of the ancient Church: for that it cannot be collected with certainty from the Holy Scriptures. It is replied by others, that if by this latter assertion it is intended that it is not in the power of every individual Christian to collect this doctrine (*as a doctrine*), out of the Holy Scriptures by his own unassisted abilities, the assertion may, and probably is, true; but they reject the assertion, if it is meant to convey that the *proof* of the doctrine of the Trinity is not to be sought in the Holy Scriptures as the final appeal; the only source of *proof*. The doctrine of the Trinity is not so much *declared* as a distinct article of faith as it is *implied* by the whole history recorded, and views every where taken, in Scripture, of God's threefold manifestation of Himself, which are such as would present to our minds nothing inconsistent with the agency of three Divine Beings acting in concert, were it not that such sedulous care is taken to assure us of the numerical Unity of the God they manifested to us; that in the Son 'dwelleth all the fulness of the Godhead,' &c. &c. See Rev. Dr. Hinds's 'Three Temples of the One God,' pp. 129, 132, for a view of this subject.

TRINITY SUNDAY. 'The introduction of this day into the calendar is of comparatively late, but uncertain date. It is probable that the zeal of many Christians against the use of images in the eighth and ninth centuries, may have been the first cause of the appointment of a distinct day for meditating upon the nature of the Holy Trinity in Unity, or the one true God, as distinguished from all idols. And it appears that the universal celebration of the day, in the Western church, was not established until the fourteenth century.' See Riddle's 'Christian Antiquities,' Bk. v. ch. iii.

TRITHEISTS. A sect which appeared in the sixth century, and which taught that the Father, Son, and Spirit, were *three* co-equal, distinct, Beings, united by one common will and purpose. This sect was divided into the Philoponists and Cononites, according to the names of their respective leaders, who agreed in the doctrine of the three Persons in the Godhead, but differed in some opinions concerning the resurrection of the body. All the different representations which our Lord gives of Himself ('I and the Father are *one*,') &c. are inconsistent with the belief of three Gods, or of any division of

the divine nature in itself, but reconcileable with, and leading to the belief of a Godhead revealed to us in three persons,—standing in varied relations to us: and, therefore, there can be no doubt that this is what was conveyed,—and therefore must have been intended to be conveyed,—to ordinary, unphilosophical, but candid, pious, and teachable Christians, of those days, by such passages as the above referred to. For, these passages, if interpreted literally and separately each by itself, without reference to the others, would seem to contradict each other; but, if taken together, serve to correct, explain, and limit each other. See TRINITY, and UNITARIANS.

TRUTH. A name given to the religion of Jesus, in opposition to that of the Jew and that of the heathen. As contrasted with the Jewish system, it was *the* 'Truth' in the sense of 'Reality,' as distinguished from the 'emblems,' symbols, representations, of that reality;—from the 'shadow of good things to come,' contained in the Levitical Law: in this sense it is that the Apostle tells us, 'the Law was given by Moses, but grace and *truth* came by Jesus Christ.' As contrasted with Paganism, Christianity was *Truth* opposed to *Falsehood*. The heathen mythology not only was not *true*, but was not even supposed as true: it not only deserved no faith, but it demanded none. It was a new way of propagating a religion, to invite converts not to conform to its institutions, but to 'believe' and to let their actions be agreeable to truth: nothing, then, was more natural, than that Christianity should receive names expressive of this grand peculiarity, *the Truth*, and, *the Faith*. See Abp. Whately's 'Essays on Difficulties of St. Paul,' Essay I.

TRUTH, DIVINE, (*Ultimate Standard of*). Of those who desire to know with certainty what constitutes that Divine Truth which is to be the rule of their Faith, *one* class have endeavoured to find some (virtually) unerring oracle residing either in an individual man, or in some body of men. They have 'thrown themselves unreservedly on revelation wherever' (as they supposed,) 'it was to be found, whether in Scripture or antiquity.' 'Feeling strongly,' (as they profess,) 'the inadequacy of their own intellect to guide them to religious truth,' they have endeavoured to find an inspired authority, a revelation, in some other source of information than their own interpretation of Holy Scripture. Accordingly, this class of persons

fix on this or that particular Church as the abode of such inspired authority:—or on the Universal Church, either as consisting of the numerical majority; or, of the majority of those who lived within a certain (arbitrarily-fixed) period; or, of a majority of the sound and orthodox believers, that is, of those in agreement with the persons who so designate them. The views of this class are altogether opposed by *another* description of enquirers for the Standard of Truth, who object, that these, and indeed all, who try to find an unerring oracle residing in any man, or body of men *ungifted* with ‘the signs of an Apostle,’—have proceeded in the search, on an arbitrary rule devised by man, and not warranted by any declaration of our Divine Master. All these, (it is urged,) in their varying opinions as to the seat of the supposed authority, are alike in this; that they are following no track marked out by Christ or his Apostles, but merely their own unauthorized conjectures; for, that, however any one may decry the presumption of exercising private judgment, it is plain that that man is *setting up*, as the absolute and final standard of divine truth, the opinions held by *himself* or his party, if any be found who would make *those* the decisive test of what is orthodoxy; and orthodoxy again, the test of the genuine Church; and the Church, the authoritative oracle of Gospel-truth. See VIEWS OF CHURCH AUTHORITY.

TRUTH, SCRIPTURAL, (*Reserve in teaching*). The practice of *keeping back* a portion of religious truth in the professed teaching thereof. The advocates of this system repel the charge of teaching somewhat different from what they inwardly believe, by alleging that all they do teach is agreeable to Scripture, although they withhold a part, and do not teach *all* that is to be found in Scripture. To this it is replied, that it is undoubtedly right in instructing children and other ignorant persons, to fix on the best *order* in which religious truths should be imparted, so as not to run a needless risk of either bewildering or misleading them. And in particular to keep their understanding of the *things* taught on a par with their familiarity with the *words*; since, if they get the habit of repeating words by rote without understanding, it will be doubly hard to teach them afterwards: (this, by the bye, is the *opposite* to the reserve some practise; i. e., to teach the words first, and let the sense be learned afterwards, or kept in

'reserve' for ever.) Ours being an *historical* religion, the *history* should precede the dogmas. Moreover, there are many things *connected* with religion which may be safely reserved till the want of them shall arise. For instance, to a person about to go into the East, it would be most desirable to be well acquainted with the history and tenets of sundry Eastern churches, and the superstitions, &c., both of Jews and Pagans: to others, useless.

If any one means by Reserve no more than this, he should *distinctly state* that he endeavours to teach all the revealed doctrines of Christianity to all who are *able* and *willing*, (and as far as each is so,) to receive them. But the suppression of Gospel-truths may amount to falsification: for, by expunging or keeping back at pleasure, that which remains may become totally different from what the religion would have been, if exhibited as a whole; so that the withholders of truth as effectually set up two different religions as if they added on something of their own. See *ECONOMY*, and *RESERVE*.

TRUTH, TEST OF. In matters pertaining to religion, the question is often raised, what is to be the acknowledged test of Truth; whether each Christian should use his private judgment as to what seems to himself most reasonable, &c., or submit implicitly to the decision of some church, teacher, council, book, or other authority;—a question, quite intelligible when asked respecting this or that particular point: but when it is made a question whether a man should use his private judgment *at all* in religious matters, it is absurd to ask it: since no one can avoid doing so, except by casting off all thoughts of religion, and resolving merely to conform outwardly to whatever he is told to do, to save trouble and persecution.

Men talk about the 'right,' or about the 'duty' of Private Judgment, but often forget to notice the *necessity*. If we resolve to exercise it only *once* by surrendering to the guidance of so and so in all things, still we exercise it with full responsibility for all the consequences; as, in signing one deed which transfers one's whole estate. To remain in the religion in which we were brought up, or to change it, is a matter in which we exercise our private judgment, if we are not quite careless about the matter.

The private judgment, indeed, may be exercised on very different points, by different persons; and this leads to the above-

mentioned confusion of thought: for one man refrains from all private judgment on a point whereon another judges for himself; but then he does exercise it on *another* point. For instance, one examines whether invocation of Saints be conformable or contrary to Scripture: a second deems himself incompetent to decide between different interpreters of Scripture, &c., but determines to abide by what he, or some guides he has chosen, shall judge to be the opinions of such and such *fathers*: a third decides to leave the whole decision to the church of Rome. All three exercise their judgment equally, though on different questions.

So, in other matters: one man, after hearing the reasons, perhaps, of sundry physicians, and debating the question in his own mind, decides that a certain medicine suits his disease: and another, who neither knows, nor yet cares to know, one medicine or one disease from another, but decides, from the recommendation he has read of a certain physician, to put himself under his care, and take whatever he prescribes: each exercises his private judgment, though on different points. And some there are who deem it no more incumbent on them to become, really, *themselves* Christians—'ready to give a reason of the hope that is in them,' than to become themselves physicians; but, in each case, trust to the efficacy of what is done *for* them and *to* them by their medical and their spiritual directors. See PRIVATE JUDGMENT.

? TYPE. An image or representation of some model which is called the antetype. Divines commonly use the word to denote the circumstances, persons, or things recorded in the Old Testament, which have so direct an analogy with the great events of the New Testament, that they may be considered as ordained to prefigure, or shadow forth in symbolical forms, the several portions of the mystery of man's redemption.

ULTIMATE APPEAL TO SCRIPTURE AUTHORITY.

It is the opinion of some persons that a considerable portion of the essentials of Christianity are not to be found in Scripture, but in a supplementary Tradition, which is to be sought in the works of those early Fathers who were orthodox. Others, again, utterly oppose such notions; and, independently of the consideration, that upon such a theory the foundations of a Christian's faith and hope become inaccessible to nearly the

whole of the Laity, and to much the greater part of the Clergy, they reject the system on its own account. They acknowledge the *authority* of no private individual, ancient or modern, in a question of doctrine. With true respect for all who are entitled to it, and with a just acknowledgment of the valuable instruction to be derived from their works, they yet consider that, be they of what age or of what country they may, ante-Nicene, or post-Nicene, Popish or Protestant, they are not to stand with them, as Christians, in place of the Holy Scriptures; or, as Christian Ministers, in place of their own Church.

ULTRAISM. The practice of going to extremes, or *beyond* the bounds of moderation in religious opinions. It seems to have been assumed by some persons, and conceded by others, that if the sympathies of English churchmen are not engaged in the direction of Rome, they must of course be tending towards Geneva. But, (as others think,) the church of England has taken up an intermediate position; and both by the scriptural soundness of its views, and, by its admirable moderation, it offers an asylum, where, if in any place upon earth, truth and charity may meet, and brethren dwell together in unity.

UNCTION, EXTREME. See EXTREME UNCTION.

UNERRING ORACLE. The members of the church of Rome (it is well known,) have set up, in the person of the Pope, a living and permanent authority to decide all controversies, and to prescribe what is to be the faith of the whole Church. On the presumptuousness and folly of attempting to delegate such a power to any fallible being, most Protestants are agreed. They denounce, in unequivocal terms, the arrogance of any *man*, who shall confidently insist upon his own infallibility, unless he shall have received an immediate revelation, and can produce his credentials as an inspired messenger from God. It appears, however, to some persons, that, short of any such claim to continued infallibility, there may be much and serious error; and they consider, that with such error those are chargeable who refer to any human authority whatever, as decisive in matters of faith. They contend, that if our Lord had designed to delegate to others, besides the Apostles, an authority to decide on religious truths, *without* bestowing, at the same time, the miraculous gifts which are 'the *signs* of the Apostle,' He would necessarily have designated, in express terms that could not be mistaken, the persons and the places

to which Christians must resort for such authoritative decisions: He would have clearly pointed out, (as under the former dispensation,) 'the place which the Lord had chosen to cause his name to dwell there.' He would have plainly declared (say they) that either the Bishops of some particular church—whether Jerdsalem, or Rome, or Constantinople,—or the Christian writers of the first three, or the first four centuries,—or the unwritten traditions current in a certain specified country—or the majority of votes in a general council, so and so convened—were to have this decisive authority: and thus, by that *specification* on his part, *their* decisions would have been stamped by the miraculous proofs He himself had displayed. Now, as we know (say they) that He did not make any such declaration, we must conclude that He did not design to provide any such perpetual living oracle, and did not delegate the authority with which He himself taught, to any but those to whom his Spirit bore testimony, 'confirming their word by *signs* following.' It is further alleged (by the opponents of the notion of an 'Unerring Oracle') that, as a necessary consequence, or rather implied in the very course they take, all who have endeavoured to find some such 'oracle' residing in any man, or body of men, *ungifted* with the 'signs of an Apostle,'—all, in short, who (as some of themselves express it,) have 'thrown themselves unreservedly on revelation wherever' (as they fancied) 'it was to be found, whether in Scripture or antiquity,' all these have proceeded in the search, each on some arbitrary rule devised by man, and not warranted by any declaration of our Divine Master. 'Feeling strongly,' (as they profess,) 'the inadequacy of their own intellect to guide them to religious truth,' they have trusted (their opponents object) to their own intellect, or their own imagination, to stamp on whatever they think fit, the character of '*Revelation*,' the great source of religious truth. See TRADITION, and UNWRITTEN WORD.

UNIFORMITY, ACT OF. An Act which secures in every congregation of the church of England the same form of public prayer, administration of the sacraments, and other rites. Two Acts of Uniformity passed the British Parliament; the first in the reign of Elizabeth, the second in the reign of Charles II. By this latter, which is still in force, every person, who has obtained preferment in the Church or Universities, must declare his assent to everything contained in the Book of Common Prayer.

UNION OF NATURES (*in Christ*). About the year 378, 'Apollinarius the Younger, at the head of a party, maintained that in Christ the divine Logos, or mind, was in the place of a rational human soul. The Arians also held that the divine Logos had united itself to a human body only. From this time two different systems prevailed in the orthodox church, concerning the union of the divine and human natures in Christ. (i.) The Alexandrian church, anxious to give prominence to the real and intimate union of the two natures, was accustomed to predicate the same things equally of both, as appears in the assertion, that the Logos was crucified; and in the expression, Mother of God.—(ii.) The church of Antioch, on the other hand, carefully distinguished the natures, and avoided predicating the same things of both. Hence the latter charged the former with erroneously confounding the two natures; while the church of Alexandria upbraided that of Antioch with incurring the risk of separating the deity and humanity of Christ into two persons, and of denying the true deity united with the manhood. A third system, between these two, was eventually established, and generally received as orthodox.

'Attempts were still made in Egypt about the year 446, to establish the Alexandrian doctrines concerning the person of Christ in opposition to those of Antioch, while in Syria the struggle was maintained against the (so-called) Monophysites of Egypt. In the year 452, Proterius, Patriarch of Alexandria, irritated the dissatisfied monophysite party.' See Riddle's 'Eccles. Chron.'; also, Art. HYPOSTATICAL UNION, MONOPHYSITES, and WORD.

UNION, INTERNAL. It is sometimes asked how we may reasonably hope to fulfil the objects for which the National Establishment was formed. The reply, (and as it appears to many the true one,) to this question, is, that as in the promotion of great Christian designs, no co-operation must be expected from without, so there is little need of extraneous aid, if only the members, and especially the ministers, of the Church, are united among themselves. It appears to such persons that success, humanly speaking, must depend upon the *united efforts* of the clergy; that if they are divided, it is not likely that union will be found elsewhere; moreover, that the only way in which the spirit of concord can be maintained by the clergy is, by a faithful and affectionate adherence to the principles of the

Church whose ministers they are, and to which they have promised allegiance; that while other churches may, like the church of England, be true churches, yet to *them* the English clergy are under no specific obligations; and that they cannot, with any propriety, merge their loyalty to the church of England in any supposed claims, even of the Church universal. They have avowed their belief in the Articles, (say the persons above referred to,) and, according to the express intent of the Royal Injunction, in the literal and grammatical sense of them: they have subscribed the statement that the Book of Common Prayer containeth nothing contrary to God's Word; and have further declared that the Book of Homilies containeth a godly and wholesome doctrine. As it was on these terms the clergy were admitted to the ministry, and as by these engagements they are bound; so (in the opinion of many) it is by unitedly maintaining those principles, that the clergy will ensure the success of the Church as a national institution.

UNION, HYPOSTATICAL. See SUBSTANCE, and HYPOSTATICAL UNION.

UNITARIANS. A title assumed by Socinians, (who teach the simple humanity of Christ,) to convey the impression that they alone hold the doctrine of the Divine Unity. The title is very generally conceded to them, and though the concession may be harmless, it cannot but be considered as objectionable; inasmuch as the term Unitarian properly expresses a fundamental doctrine which the Church holds. 'For us to accede to the appellation of Unitarians,' (says a late writer,) 'is to yield up the very point in debate: for, ask them what they mean by Unitarian, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist.' 'Let the intelligent public judge,' he adds, 'whether it is not high time to withhold from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents.'

UNITED BRETHREN. The 'Church of the Bohemian (and Moravian) Brethren,' (Unitas Fratrum,) was formed in 1457, from the remnant of the Hussites. See MORAVIANS.

UNITED STATES, EPISCOPAL CHURCH IN. This Church derives its origin from the church of England, to which it is 'indebted, under God,' (to borrow the language of the Pre-

face to the American Book of Common Prayer,) 'for a long continuance of nursing care and protection.' It agrees with that church in doctrine; and its ritual and Formularies, with some not very essential variations, which were introduced after the American revolution, are the same. It is not, however, like the parent Church, in any way connected with the State; nor do its bishops enjoy any civil powers, immunities, or emoluments, by virtue of their office. The Service-book of the American Episcopal Church differs from that of England in the following particulars: (i.) A choice is given to the Minister to use in the *daily* service, either the form of absolution in the English Book of Common Prayer for that service, or *the form used in the Communion Service*. (ii.) The Athanasian Creed is omitted, although the Nicene is retained. It is left to the choice of the Minister, both in the daily and the communion service, to use either the Apostles' or the Nicene Creed; and the creed is not used in the *Communion Service* if it has been employed in a *morning* service preceding. (iii.) Some changes have been made as to the Lessons; chiefly as to the order in which portions are to be read: and, both as to the Lessons and the Psalms some discretion of choice is allowed to the minister: and, selections of the Psalms have been prepared, bearing upon particular occasions or frames of mind. (iv.) In the Office of baptism, the sign of the cross may be dispensed with, if requested. (v.) The marriage service has been abridged. (vi.) In the funeral service, some expressions are altered or omitted. Besides these variations, a change was of course made in the prayers for rulers, in consequence of the independence of the United States: and there are, possibly, a few other verbal differences of minor importance. A general convention of the Church is held once in three years, in which the Church in each state or diocese is represented by lay and clerical delegates.

The Thirty-nine Articles are not signed by those who are admitted to Holy Orders, as in the church of England, but candidates are required to subscribe a declaration of belief in the divinity of the Scriptures, and of conformity to the doctrines and worship of the Episcopal church in the United States. In general the doctrinal views of the Church agree with those of the Reformation. For the history of the foundation of this Church, see Bishop White's 'Memoirs;' also, Works on the same subject, by the Rev. H. Caswall, and Archdeacon S. Wilberforce.

UNITY. When Christian Unity is spoken of in the New Testament, it generally means the unity of dispensation for the various classes of converts. It is expressive of the great principle, that all were to be under 'one fold under one Shepherd;' that, contrary to the Jewish prejudice, Christianity was to be one and the same, as to all its benefits and privileges, for Jews, devout Gentiles, and idolaters, who embraced it. Hence it is called 'the unity of *the Spirit*,' in opposition to the character of the Jewish dispensation, which was partially allotted, and shaded off, as it were, from the native Jew to the proselyte of righteousness; and, in a lower degree still, to the proselyte of the gate. Hence, also, it is said to be preserved 'in the bond of peace;' because the main ground of irritation and enmity on religious matters was the jealousy of the Jews respecting the oneness of God's Church. That such is the unity so often recommended, may be proved especially from Paul's Epistle to the Ephesians; in which he enforces it as a duty of Christians, on the ground that they partake of 'one faith, one baptism,' &c., which he could not have done, if difference of faith in general, or of forms, were the departure from the unity intended. That such Unity has not always been seen in the Church in the degree which might, perhaps, have been expected, must be acknowledged. Among other reasons which might be assigned for this, two appear (to some persons) to be sufficiently obvious. The *first* is, that as a body, the Ministers of the Church have not, especially in past times, always and uniformly held fast by the genuine principles of the Church, maintaining its order, and preaching in conformity with its Articles and Liturgy. A *second* reason, (as it is thought by some,) for the want of Church unity,—operating, indeed, in some measure, both as cause and effect,—is the use of party names. There was a time, for instance, and that not very remote, when to such Ministers as earnestly preached the doctrine of justification by faith, was affixed not in the way of respect, the name of 'Evangelical;' though it may also be true that the term in question was at first claimed by a party as an assertion of superiority. From the great increase of such teachers in later days, if the term is now to be used in its original and strictly legitimate application, it will include numbers who have not been conventionally marked by that title. For this, or for some other reason, it seems very recently to have changed its mean-

ing, and is now not unfrequently adopted as synonymous with Calvinist, whatever that word may be supposed to imply. Similarly, (though on the opposite side,) the name of High-Churchman has been opprobriously applied to those ministers who have maintained the order, and dwelt upon the excellence of the forms of the Church; or, who have assigned their due rank to the Sacraments, in opposition to what seemed to them to be low and unworthy notions respecting those ordinances. Some of the friends of Church-unity think that here is a double mischief; party names are kept up, and in the shifting of men's opinions, or in the error of their judgment, those names are so loosely applied, as to confound all legitimate distinctions, and, on the bare credit of a word, to make men responsible for almost any opinions which the speaker may happen to dislike. Why cannot, it is asked (by some of the friends of Internal Unity)—why cannot those who have subscribed the same Articles, approve the same Liturgy, and are Ministers of the same Church, discountenance all terms of unnecessary distinction, and cordially unite as brethren, and as dutiful children of the Church which alike they profess to love? Why cannot they, while taking the Scriptures as their authoritative guide, and their Church as the expositor of them, 'walk by the same rule,' and 'mind the same thing?' See Dr. Hinds's 'Rise and early Progress of Christianity.'

UNITY OF GOD. A term made use of to denote that there is but *one* God, or self-existent Being. The unity of God is argued from his necessary existence, self-completeness, and omnipotency; from the oneness of design in the works of nature; and from the want of necessity that there should be more Gods than one. No point in the current systems of speculative theology has so much exercised the powers, (and as it appears to some, the perverted powers) of divines, as the mystery of the 'Trinity;' or as *they* might with more propriety have called it, the mystery of the divine *Unity*. For, though in itself the doctrine (so sedulously inculcated throughout the Scriptures, that there is but One God,) seems to present no revolting difficulty, yet, on rising from the disquisitions of many scholastic divines on the inherent distinctions of the three Divine Persons, a candid reader cannot but feel that *they* have made the Unity of God the great and difficult mystery; and have in fact so nearly explained it away, and so bewildered the

minds of their disciples, as to drive them to withdraw their thoughts, habitually and deliberately, from everything connected with the subject, as the only mode left for the unlearned to keep clear of error. In connection with this subject may be noticed the mischief which is likely to ensue upon *inaccurate* modes of statement as well as upon positive perversions of truth. If, for instance, we should be told, not that the *Father* said thus and thus, but that 'God' addressed some one, the mass of mankind cannot but understand by this, (whatever may be the subtleties of the learned,) that either the Being He addressed was *not* God; or else that there must be *more than one* God. (See Holy Bible 'for the use of families;' ch. i., v. 26, citation from Chrysostom.) Assertions of the Divine unity, therefore, coming from those who sanction such language, will necessarily be understood to mean, concert,—concord,—union,—or in short, anything except *numerical* unity: as one of the early Fathers, indeed, distinctly declares, that the Son is *ἕτερον ἀριθμῷ ἀλλ' οὐ γνώμῃ*, 'another (than the Father) in number, though not in purpose.'

It is also important to remark, that though the Unity of God is not *in itself* a doctrine of very mysterious difficulty, it is one which is the more earnestly dwelt on in Scripture, besides other reasons, for one resulting from the tone of the Scriptures themselves; since they might, *but for* these express declarations, naturally lead the reader either to believe in three Gods, or at least to be in doubt on the question. See 1st. Art. of Rel.; also, Arts. TRINITY, and TRITHEISM.

UNITY OF THE CHURCH. A phrase very commonly used, but with much indistinctness and confusion. We are wont to speak of the foundation of the Church,—the various characteristics of the Church,—and the like, as if the Church were, originally at least, one *society* in all respects. The Church is undoubtedly *one*; and so is the human race, one, but not *as* a society. It was from the first composed of distinct societies, which were called one, because formed on common principles. It is only one 'society' considered as to its future existence. The circumstance of its having one common Head, Christ, one Spirit, one Father, are points of unity, which no more make the Church one society on earth, than the circumstance of all men having the same Creator, and being derived from the same Adam, renders the human race one political community. See CHURCH.

UNIVERSAL, (or, *Catholic*). When the expression 'the *Catholic Church*,' occurs in our creeds and canons, the meaning obviously is, the *universal Church*; a phrase which we have in the Litany, and in the prayer for the Church Militant. For the word 'Catholic' itself in this application of it, there is no authority in the New Testament; it was originally thus used by early Christian writers of the Greek church, and was from them adopted by the Latins. An inference to be deduced from this account of the word 'Catholic' is this. Since it has the force of 'universal,' no *particular church* can, without manifest incorrectness, be described by that title: if it have the true marks of a church, it is a *branch* of the Church Catholic, but cannot be the Church Catholic itself. In the same way, the 'Catholic Faith,' (see UNIVERSAL FAITH,) is the Universal Faith; 'that form of doctrine,' (says Secker, Lect. xiv. on the Catechism,) 'which the Apostles delivered to the whole Church, and is received.' 'What this faith was,' he adds, 'may be learned from their writings, contained in the New Testament; and at so great distance of time we can learn it with certainty no where else.' Hence the word 'Catholic,' in connection with 'faith,' corresponds with the term 'orthodox' or 'scriptural.' And in this sense, likewise, it was in early times, and under particular circumstances, sometimes applied to churches, in contradistinction to other congregations planted in their vicinity and not adhering to the doctrines and usages of the Apostles. Thus far all seems to be clear as to the use and purport of the term. The word has since been joined to various things with which it seems to have no very obvious connection. The effect, (as many think,) is not happy: the meaning being sometimes, to say the least, obscure; while, to substitute the more intelligible word 'universal,' 'unscriptural,' would not always remove the obscurity. And, as language is meant to communicate ideas, and the English is a copious language, it were much to be wished, (say these same persons,) that some more simple words could be substituted, so as to mark the various senses which belong to the word 'catholic' in its different combinations. This, (say they,) will at once be admitted, after bringing together some of the phrases to which allusion has been made. Passing over the expressions—Catholics, Catholic Church, Catholic Councils, Reformed Catholics, Roman Catholics, Protestant Catholics, (it is alleged that) we have 'catholic subscription,' 'catholic

effect,' 'catholic beauty,' and many other similar phrases; the epithet being probably in each case very good, if the speaker or writer were to state the sense in which he adopts it; but for want of such explanation it sometimes conveys no *clear* idea at least, if, indeed, it do not involve the subject which it is meant to illustrate, in haze and mystery.

But the chief objection to the word as we have it now in common use, is not simply that it is often obscure, but that it serves, (some think,) although most unintentionally, to aid the cause of Rome, and thus to bring injury upon the church of England. The Romish church claims and usurps the *exclusive* title of *Catholic*. '*I am a Catholic, that is, an universal: therefore all I hold is true:* this is their great argument,' says Barrow, ('Treatise of the Pope's Supremacy.') The frequent use, therefore, of the word *catholic*, even when it conveys no very obvious meaning, probably operates (in the opinion of the opponents,) to make us generally more acquiescent in the language of Rome, and more disposed to level the land-marks which our forefathers set up. And (it is argued, that) even if this unhappy influence should be only upon weak minds; if only persons who are not accustomed to discriminate between words and things, be thus led imperceptibly to sympathize with that Church, it is a result which cannot be contemplated without painful feelings. In speaking of a religious community, we are assuredly bound to abstain from all epithets or titles as descriptive of them which can justly be deemed offensive: but there is no obligation, (it is further argued,) to compliment others with a title which is unjust to ourselves, merely because they have chosen to adopt it. (See UNITARIANS.) Hence, writers of great name have adopted the following phraseology: 'the Popish creed,' 'Popish countries,' 'the church of Rome,' 'Romanists,' 'Roman Catholics,' &c. The Irish clergy, (it is remarked,) act on the same principle: they are seldom, if ever, heard to speak of Romanists by the appellation of 'Catholics,' or, of their Church as the 'Catholic Church:' and it would be well, (as some think,) if this example were better followed in England. See CATHOLIC.

UNIVERSAL CHURCH. The Christian Church as opposed to the Jewish. God's ancient Church was a *partial* establishment. Moses and the prophets were sent only to one nation; and to them were limited all God's offers, promises,

and threats; but *all* nations are invited to become subjects of the universal empire which Christ has established: his command expressly was 'make disciples of *all nations*.' See CATHOLIC.

UNIVERSAL (or, *Catholic*) FAITH. By this expression is meant the *belief of all Christians*. To ascertain what this belief is, some refer to a Council, or a Church; some to ancient or to later Christian writers. It is the opinion of others, that there is no means of determining with certainty what has been the harmonious belief of all Christians, in every age and country. In respect of that passage (which some are accustomed to cite,) from Vincentius Lirinensis, in which that author describes the Catholic Faith as what has been held 'always, everywhere, and by all,' it is admitted (by the last-named persons,) that if any doctrine were broached which *no* Christians hitherto, of any age or country, should appear to have received, there would be a moral certainty, that this could not be any part of the Christian Faith: and, that if, again, any doctrine could be proved to have been universally received as a part of the faith, we could not doubt its being such. But there is no one, (they suppose,) who would *limit* within these bounds the articles of his creed, rejecting everything that had ever been denied by any. It is, moreover, contended, (by those who deny the possibility of arriving at a knowledge of *all* the particulars in which Christians of every age have agreed,) that the teachers of religion must not—if they would profit by the examples of Christ and his Apostles—refer the people, as a decisive authority, on the essential and immutable points of Christian faith and duty, to the declarations or decrees of any class or Body of fallible men; of any who have not sensibly miraculous proofs of inspiration to appeal to: and that whether any such teachers fix on this or on that *particular* Church as the abode of an authority competent to decide what has been 'universally believed,'—or on the '*Universal Church*,' which again, is to be marked out, either as consisting of the *numerical* majority, or the majority of those who lived within a certain (arbitrarily-fixed) *period*,—or, a majority of the *sound* and orthodox believers, (that is, of those in *agreement* with the persons who so designate them);—all these, in their varying opinions as to the seat of the supposed competent authority, are (it is contended by their opponents,) alike in this; that they are follow-

ing no track marked out by Christ or his Apostles, but merely their own unauthorised conjectures. It seems to them, that while one sets up a golden image in Bethel, and another in Dan, saying, 'These be thy gods, O Israel!' all are, in fact, 'going astray after their own inventions,' and 'worshipping the work of their own hands.' See ARTS. CATHOLIC, TRADITION, ULTIMATE APPEAL, and UNERRING ORACLE.

UNIVERSALISTS. The distinguishing characteristic of this class of Christians, is their belief in the final holiness and happiness of the *whole* human family. Some of them believe that all punishment for sin is endured in the present state of existence; while others believe that it extends into the future life: but all agree that it is administered in a spirit of kindness, and is intended for the good of those who experience it, and that it will terminate, and be succeeded by a state of perfect and endless holiness and happiness. This doctrine was taught and defended by several of the most eminent of those ancient writers who are usually called the Fathers, such as Clemens Alexandrinus, Origen, &c. In the third and fourth centuries, this doctrine prevailed extensively; and, for aught which appears to the contrary, was then accounted orthodox. At length, however, it was condemned by the fifth general council, A.D. 553; after which we find few traces of it through the Dark Ages. It revived at the period of the Reformation, and since that time has found many advocates in Switzerland, Germany, Scotland, and England. At the present day Universalism prevails more extensively than elsewhere, in England, Germany, and America. In the latter country, its rise took place in the year 1780.

UNWRITTEN WORD. 'That authority to which the Romish church could lay no claim from the purity of its members, it endeavoured to support during the dark ages by its arrogant pretensions. The Scriptures, even in the Latin version, had long become a sealed book to the people; and the Roman See, in proportion as it extended its supremacy, discouraged or proscribed the use of such vernacular versions as existed. This it did, not lest the ignorant and half-informed should mistake the sense of Scripture, nor lest the presumptuous and the perverse should deduce new errors in doctrine, and more fatal consequences in practice, from its distorted language; but in the secret and sure consciousness that what was now taught as

Christianity was not to be found in the written word of God. In maintenance of the dominant system, Tradition, or the Unwritten Word, was set up. This had been the artifice of some of the earliest heretics, who, when they were charged with holding doctrines not according to Scripture, affirmed that some things had been revealed which were not committed to writing, but were orally transmitted down. The Pharisees before them pleaded the same supposititious authority for the formalities which they added to the Law, and by which they sometimes superseded it, "making the word of God of none effect," as our Saviour himself reproached them. And upon this ground the Romish clergy justified all the devices of man's imagination with which they had corrupted the ritual and the faith of the Western church.' Southey's 'Book of the Church.' See TRADITION, and UNERRING ORACLE.

URIM AND THUMMIM. (*Light and perfection.*) Is thought to have been an ornament in the High-Priest's habit, which was consulted as an oracle upon particular and difficult public questions. Some think it was the precious stones in his breast-plate, which made known the Divine will by casting an extraordinary lustre. According to Josephus, this oracle ceased about one hundred and twelve years before Christ.

URSULINES. A religious Order; its origin is ascribed to Angela di Brescia, about the year 1537, though the Saint from whom it received its name, (Ursula Benincasa, a native of Naples,) was born ten years afterwards. The character of this Order was peculiar. It was the duty of the Sisters to minister to the sick, to relieve the poor, to console the miserable, and to pray with the penitent. These charitable offices they undertook to execute without the bond of any community; without the obligation of any monastic vow; without any separation from society; or any renouncement of their domestic duties.

VERGER. The chief officer of a Cathedral, who has the care of the building and its furniture. He derives his name from the silver rod, (the symbol of his office,) which he carries before the Bishop, and the members of the Chapter.

VERSICLES. Short sentences in the Liturgy, said alternately by the Minister and people.

VERSION, AUTHORISED. The last English Bible was that which proceeded from the Hampton Court Conference in

1603, where many exceptions being made to the Bishop's Bible, (1568,) King James gave orders for a new one, not, as the Preface expresses it, for a translation altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the King, as appears by his letter to the Archbishop, dated 1604, three years before the translation was entered upon. The translation, begun in 1607, was published in 1611, with a dedication to King James, and a learned preface, and is commonly called 'King James's Bible.' This Version is now read by authority in all the churches in Britain. It is important to point out the error, though a very common one, of speaking of this Version as if it had the sanction of the Church as the *canon of faith*, whereas our present Version did not exist when the XXXIX Articles were framed. It is authorised to be *publicly read in Churches*; but our Church is not pledged even to its superiority over any other. Some persons fear to unsettle men's minds if they ever hint at the possibility of error in any part of our translation; and that, although *two* translations of the Psalms are in actual use. Others, on the contrary, regard the variety of translations as the chief confirmation of general truth of Scripture to the unlearned.

Some Romanists point out the inutility or danger of the indiscriminate perusal of Scripture, of which many points even in the best translation must be unintelligible or misleading to the unlearned: they add that, after all, the unlearned cannot have the inspired Word of God put before them without human admixture; since a translation, and even punctuation, is a comment; and as for the necessity of the *whole* Bible, they urge (by an 'argumentum ad hominem,') that above a hundred chapters are never read at all in our Church Lessons. Others, on the contrary, urge that however true all this may be, still if it be not permitted to all people to read or not read what they choose, and to use or neglect the use of instructors as they choose,—if this liberty (which they are so likely to abuse) be denied them; then, those who are to control, permit, explain, and in short keep the key of the Scriptures, will, if fallible men, abuse their power even more than others would their *liberty*; will virtually *be* the supposed divine oracles to the people; and, having no one to detect their ignorance or fraud, will become blind leaders of the blind;—will 'take away the

key of knowledge,' not 'entering in themselves, and hindering those that would have entered in.' ('*Quis custodiet ipsos custodes.*') So that it is plain there is only a choice of risks.

VESTMENTS. The only vestments now in use among the ordinary English clergy, are the surplice and the black gown. Of these, the former, (as some think,) is the only strictly ecclesiastical vestment; but long practice having established the use of the gown for preaching, it is the opinion of many persons that it is not desirable, for the sake of a matter intrinsically indifferent, to oppose the prejudices of Christians, and disturb the peace of the Christian community. Others, again, are found, who think that the surplice is the appropriate costume of the clergyman while officiating in the name of the Church, and speaking her words; but that the gown marks the transition from the desk or communion-table, when the minister no longer represents the Church, but utters his personal sentiments in his own exposition of Scripture. It is to be borne in view that the gown is to be considered as the ordinary professional dress of the clergyman. See **ARTS. SURPLICE, ROCHET, and CASSE**; also, Hallam's '*Hist. of England*,' vol. i., ch. ii., Strype, *passim*: Burnet, ii. 154; iii.; Append. 200: Collier, 294, 303.

VESTRY. The room attached to a church, in which the officiating minister *clothes* himself in the habit in which he is to perform divine service.

VIATICUM. Is literally '*a provision made for a journey.*' The name was applied in the ancient Church to the sacraments, especially that of the Lord's Supper, as being the necessary provision for a sinner in the hour of death.

VICAR. The incumbent of a benefice, where some or all of the tithes are either appropriate or inappropriate. The office of Vicar owes its origin to the appropriation of benefices to monasteries and other religious houses of old. These benefices the monks served by some of their own body, until the Bishops subsequently obliged them to establish secular Priests in them in order to serve the cures. These Priests were at first no more than the curates or *deputies* of the appropriators, and were therefore called Vicars: their stipend was solely at the discretion of the appropriator. The attention of the Legislature was, in the course of time, directed to this state of things, and

acts were passed endowing the Vicar with a portion of the tithes, and making his office perpetual.

VINCENT OF LYRA, (*his Canon*). See UNIVERSAL FAITH.

VIRGIN MARY. Two days are set apart by the Church of England, in honour of the mother of Jesus; the Purification, on the 2nd of February; and the Annunciation, on the 25th of March. It is a striking circumstance, and one which involves very important consequences, that the allusions in the New Testament to the mother of Jesus are so few and scanty, and of so peculiar a character. Any thing concerning her who was the only earthly parent of Jesus, and his parent in a miraculous manner, must have been especially interesting to his disciples. It would have been natural, therefore, for the Evangelists to record every thing that was true, as far as they knew it, respecting one whom 'all generations should call blessed,' and who must have been personally so well known to many of the most eminent disciples. Yet, concerning the Virgin Mary the mention is sparing and unfrequent, and the little that is recorded is very different from what might have been expected. None of the sacred writers, except the Evangelists, ever mention her at all; and of those, two of the four do not even mention the miraculous conception. One of them, John, her adopted son, though in all likelihood he must long have outlived her, does not record her death, nor give any particulars of her life; and yet he wrote, (as is universally believed,) purposely to supply the omissions of the other Evangelists.

Although those persons in the Romish or our own Church, who have a tendency towards a superstitious veneration for the Virgin Mary, profess to see nothing strange in the scanty character of the records we have concerning her; yet by others such a fact is regarded as most remarkable. To them it seems, humanly speaking, unaccountable that so little should have been written concerning her. They are left—they are driven to suppose that the Divine Spirit which guided the sacred writers, led them, whether consciously or unconsciously, to suppress what they would naturally have recorded, in order to guard against that superstitious error to which the tendency is so natural, and, as experience has shown, so strong. 'If, (say the opponents of the superstitious views now alluded to,) 'if all the legends that exist about the parentage, birth, infancy, habi-

tation, and private life of the blessed Virgin,—if all these had been recorded in the sacred books—had been a part of *Scripture*, what had been the consequence ?' Seeing to what results these legends have led—they bless the divine goodness which has guarded against such consequences, all who will closely adhere to the Scriptures: they praise the superhuman wisdom which in furnishing this safeguard, has proved the divine origin of the Scriptures, in omitting so much that mere human writers would have been sure to insert with a view to the gratification of that curiosity which is so natural in weak and credulous minds. See Hallam's 'Middle Ages,' ch. ix. p. i.

VISIBLE UNIVERSAL CHURCH. Instead of exhorting his Disciples to labour singly for their own salvation, and that of other men generally;—instead of merely leaving a set of doctrines and precepts to be adopted and obeyed by each insulated individual, who might approve of them,—our Lord combined his followers into a distinct society, which we term the Church; of which He is himself the head, and all Christians the members; of which He appointed the first governors, who founded, on one common principle, various distinct visible churches on earth, independent of each other, but harmoniously agreeing in their subjection to one heavenly Ruler; and with which He promised to be present, even unto the end of the world. This Christian fraternity, then;—this 'community of saints,'—branching out into several distinct Christian churches, had a formal institution: it has a solemn initiation in the sacrament of baptism: it has rules of belief and conduct for its members, in the holy Scriptures: it has a distinct object, the propagation and preservation of the faith, and the spiritual welfare of its members: it has, in each separate branch of it on earth, regular governors to watch over its concerns: and it stands opposed, in spiritual warfare, to the corruptions of unregenerate human nature, and the wiles of Satan, who is called 'the god of this world.'

The XIXth Article, entitled 'Of the Church,' runs thus: 'The Visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all things that of necessity are requisite to the same.' The word 'congregation' may probably have been borrowed from the Old Testament, which applies this term (not only to a parti-

cular assembly of, but) 'to the' *whole* 'ancient church;' and although we have authority in the New Testament to speak of every distinct congregation which has the requisite characteristics, as a church, a particular church; yet, 'in reference to the one Head they are governed by, and the one faith they agree in, they are all but one Church;' they form one universal Church. And it is this one universal visible church which the Article describes; what the Communion Service calls 'the blessed company of all faithful people;' and the Canon mentions as 'the whole congregation of Christian people dispersed throughout the world.' It is obvious that the definition in the Article leaves some points undecided. It is not stated, for instance, what are the things requisite for the due administration of the sacraments; nor, although every branch of the visible universal Church must be governed by some laws, what those laws are to be, or what is to be the constitution of it. The definition is as general as possible. Our Reformers, while adopting that form of church government which was bequeathed to us by apostolical authority from early ages, and adhering to it inflexibly, have, nevertheless, not introduced the subject in the Article; mentioning only, as essential to a visible church, purity of doctrine and a due administration of the sacraments.

In speaking of the *visible* Church of Christ, we are naturally reminded of its opposite, the Church *invisible*. This phrase, in its most obvious meaning, seems to point to those who have already departed this life in the faith of Christ; and may even include angelic beings, (Heb. xii. 22, 23): but, it has also been applied by many writers to faithful Christians now living, whose persons, indeed, are visible, but whose real character in the sight of God, is known to Him only who searcheth the heart. For, the visible Church is clearly composed of persons who differ widely from each other, both in principles and in conduct; some of them merely making a profession of religion, and others serving God 'in the hidden man of the heart.' Between these respective classes in the Church, we cannot, with any certainty, distinguish: and the Article, therefore, in the spirit of charity, supposes all to be faithful men, who having been admitted into the Church by baptism, make a *visible* profession of Christianity. Hence, in applying to the Church the epithet 'holy,' 'the word,' says Beveridge, 'is so to be understood, as that there are none of the visible Church, but only such as *profess* holiness

and faith, though they be not really faithful and holy. For it is this outward profession of faith in Christ that entitles us to church-membership here on earth, though it is only the inward profession of Christ by faith that entitles us to communion with the Church in heaven.' Those persons who agree in the last-cited sentiments, see in them the principles on which our Services are throughout constructed; and a Service meant to be general cannot (they contend) be constructed in any other way. As a necessary consequence of holding such a principle, they differ altogether from that method of interpreting our Services which would make their language to be strictly applicable to all persons indiscriminately; or, which would make the 'visible' and the 'spiritual' Church to be convertible terms,—expressions meaning precisely the same thing.

VISION. A supernatural *appearance*, either by dream or in reality, by which God made known his will and pleasure to those to whom it was vouchsafed. (Acts ix. 10, 12; xvi. 9; xxvi. 13; 2 Cor. xii. 1.

VISITATION. The *inspection* of the various parishes and churches in a diocese. This office is performed in England, by the Bishop once in three years, and by the Archdeacon annually. In Ireland the Bishop usually holds his Visitation for his diocese once a year; and the Archbishop, for his Province, once in three years. After a Charge, consisting of such things as the Visitor thinks fit to impress upon the minds of the clergy, inquiry is made into the state of the various parishes and Chapters; the state of repair of churches, the condition of the schools, the performance of divine service, &c. The Archdeacons in Ireland had not formerly the power of visiting; and although that power appears to have been lately conferred upon them, it has not been, as yet, reduced to practice.

VOLUNTARY PRINCIPLE. See **MINISTRY**, **Hired** or **PAID**.

VULGATE. A very ancient Latin translation of the Bible, executed by Jerome, approved of by Gregory I., and declared by the Council of Trent to be the only authentic version of the Scriptures. Two remarkable editions of the Vulgate have been published: one by Pope Sixtus, called the Sixtine edition; the other by Clement VIII., called the Clementine edition. The Vulgate is regarded by different parties in very different points of view: by some it has been extolled beyond

measure, whilst by others it has been depreciated as much below its intrinsic merit. It is a version by no means to be neglected by the Biblical critic; and notwithstanding that several passages are mistranslated in order to support the peculiar dogmas of the church of Rome, it preserves many true readings where the modern Hebrew copies are corrupted.

WALDENSES. A name perpetually confounded in later times with that of Albigenses, but distinguishing a sect probably of separate origin, and at least of different tenets. These, according to the majority of writers, took their appellation from Peter Waldo, a citizen of Lyons, the parent, about the year 1170, of a congregation of seceders from the Church, who spread very rapidly over France and Germany. According to others, the original Waldenses were a race of uncorrupted shepherds, who in the valleys of the Alps had shaken off, or perhaps had never learned, the system of superstition on which the Romish church depended for its ascendancy. It is uncertain whether their existence can be distinctly traced beyond the preaching of Waldo, but it is well known that the proper seat of the Waldenses, or Vaudois, has long continued to be in certain valleys of Piedmont. Some persons are accustomed to speak with disrespect of the Waldenses, because they opposed or stood aloof from, Romish superstitions. Others regard them as pious and innocent separatists; and it is quite certain that even the monkish historians speak well of them. They appear to have nearly resembled the modern Moravians. They had Ministers of their own appointment, and denied the lawfulness of oaths and of capital punishment. In other respects, their opinions probably were not far removed from those usually called Protestant. A simplicity of dress, and especially the use of wooden sandals, was affected by this people. See Hallam's 'Middle Ages,' ch. ix., pt. ii.

WATCHERS. See **ACOMETÆ.**

WATER AND BLOOD. St. John, alone, of all the Evangelists, mentions in his Gospel, an appearance which took place at our Lord's crucifixion, (John xix. 34, 35,) and which he evidently considered as something highly interesting, important, and significant. He saw the wound given, and bears witness to the fact: and some think, (from his use of the pronoun *ἐκεῖνος* instead of *αὐτός*,) that he appeals to his Master, as the

searcher of hearts, to vouch it also. From the mode in which in his Epistle, (which was written before his Gospel-history,) he refers to it, he appears to have had a deep meaning, and to have recorded the fact, not only as an evidence of his Lord's death, but as emblematical of the twofold salvation which He thereby wrought for believers,—deliverance both from the guilt and from the dominion of sin; in other words, of our being justified and sanctified, of which the two Sacraments, under outward and visible signs of water and wine as representing the blood, are memorials and pledges. Some think that when our Lord, at the marriage supper at Cana, did, as it were, sanctify water by the miracle He performed upon it—He designed to refer to the sacrament of Baptism, which He instituted, and of which He ordained water to be the outward symbol. The water of purification, He, on this occasion converted into wine, the appointed symbol of his blood, to indicate, (it has been thought,) that the water of Baptism also shall spiritually undergo the same change;—that the outward sprinkling at that sacrament represents the washing, as St. Peter says, 'of regeneration,' and shall be accompanied, (if we are not wanting to ourselves,) with the 'sprinkling of the heart from an evil conscience,'—with the inward and spiritual purification of the blood of Christ,—the sanctification of his Spirit bestowed through his meritorious sacrifice. The probability that John had in his mind the connection of the water of Baptism with the efficacy of Christ's death will be perceived both by composing the two passages in the history and Epistle, and also the account of the miracle at Cana: and by considering the fact, that it is the same Evangelist who records both transactions, the one at the beginning, the other at the end of our Lord's ministry. The latter of these events, namely, the appearance which took place at the crucifixion, is alluded to by our Church in her Baptismal Service in these words: who 'did shed out of his most precious side both water and blood.'

WESLEYANS, or Wesleyan Methodists. The followers of Mr. Wesley are Arminians; the Whitfieldian Methodists are Calvinists.

WHITSUNDAY. A solemn festival of the Christian church, observed in memory of the descent of the Holy Ghost on the day of Pentecost. It was styled Whitsunday from the *white* garments which they that were baptized at this time, put on.

WICKLIFFITES. The followers of John Wickliff, the first reformer, who was born in Yorkshire in the year 1324. Wickliffe was a most extraordinary man considering the times in which he lived: it was, however, his misfortune, as it was his greatest glory, that he anticipated, by almost two centuries, the principles of a more enlightened generation; and scattered his holy lessons on a soil, not yet prepared to give them perfect life and maturity. His doctrine was formed, with an entire disregard of all human authority, on the foundation of Scripture alone; and thus, various innovations of the church of Rome were opposed by him. He rejected transubstantiation, though he admitted a sort of real presence. He rejected auricular confession; and reprobated the compulsory celibacy of the clergy and the imposition of monastic vows. He considered Bishops and Priests as one Order, and objected to the possession of any fixed property by the clergy. His greatest work was the translation of the Bible,—it was this which secured the efficacy, as it was itself the crown of, his labours. Wickliffe died at Lutterworth, leaving many works behind him: he was buried in his own church at Lutterworth, where his bones were suffered to rest in peace till the year 1428, when, by an order from the Pope, they were taken up and burnt. The followers of Wickliff fell into many extravagances, and even he himself was driven into great lengths by the impetuosity of his temper. We may trace in him, and still more in his school, the elements of a character destined afterwards to attain to an equivocal eminence in our history,—that of the Puritan. See PURITAN, LOLLARDS.

WITNESS, THE CHURCH, (*of Holy Writ.*) It is a well-known fact, that the books of the Bible have come down to us through the Church: and, we of this day and generation should never have known what were the Scriptures of God, the charter of our salvation, but through the Church. This is a striking and often-forgotten truth: but it is sometimes stated in a way which would seem to intimate that they who make the statement, imagine that the authority of the Church *made* the Scriptures the rule of faith. The Holy Spirit ‘made’ them such; and, the Church, walking in His light, ‘judges’ them to be such; just as a jury does not *make* a man who is arraigned at the bar innocent, when it pronounces a verdict of acquittal; but, he being in himself innocent, it does justice to him, and declares him so. The Church is a ‘witness’ to the existence of these books from

the beginning, so that, by her testimony, we know them to be not new: and a 'keeper' of them; guarding them from, and assuring us of their freedom from, change of any kind, whether by addition or subtraction. See XXth Article of Religion, 'Of the Authority of the Church.'

WORD. The rendering which our translators,—retaining the theological language of the Western Church, derived from the Latin translation of the Scriptures,—have given of *Logos*. Such a rendering is 'obviously employed in a peculiar sense, for no one can think (as Eusebius observes) that the Word of God is similar to a word composed of syllables. No other language can convey the double meaning of the Greek *logos*, which signifies (both the *λόγος ἐνδιάθετος* and the *λόγος προφορικὸς* of the Stoics; that is) Reason as it exists in the mind, *Thought*; or as embodied in sound, *Speech*. It is also to be remarked that "*with God*," (John i. 1,) is, also, a necessarily imperfect translation of the original *πρὸς*, *apud*, (not *σὺν*,) which expresses the relation of *Λόγος* to *Θεός*. Some translators, especially those who have a Socinian bias, prefer "Reason," as more favourable to their view; but the majority render it Word; and there are theological writers, who, objecting to any translation as inadequate, retain the original. Either sense will suit the Second Person of the Trinity, for He is that Wisdom which God "possessed in the beginning of his way," (Prov. viii. 22,) as the human soul does its thoughts; and it is not only in these last days that God has spoken "through Him," (Heb. i. 2,) but he has ever been the revealer of His secrets, (*Palmoni*, marg. Dan. viii. 13). God the Father dwells "in unapproachable light," and no man hath seen or can see Him. The *Logos*, therefore,—the Word,—is the channel through which he has communicated his will to mankind, from the time that the voice of Jehovah spoke to Adam in Paradise, till he assumed flesh as the Son of Mary. By an idiom common in the New Testament, whereby the abstract is to be taken for the concrete (as "salvation" for "Saviour"), "the Word" stands for that oracle or interpreter of the divine counsels who "*speaketh the words* of God." (John iii. 34.)

'Word (*λόγος*), in the sense in which it occurs in the introduction to St. John's Gospel, is also used by that Evangelist in the opening of his first Epistle, in which he speaks of hearing, seeing, and handling the Word of life; and he applies it as one

of the titles of the triumphant Saviour, where he describes Him as riding on a white horse, "in righteousness to judge and make war." (Rev. xix. 11.) The only instance of its use in this sense, in another New Testament author, is perhaps in the prefatory sentence of Luke's Gospel; for, "ministers and eye-witnesses" seem more appropriate to a living person than to a spoken word. But the latter best suits the context of St. James, (i. 18,) and of St. Peter. (1 Ep. i. 23.) A remarkable passage in the Epistle to the Hebrews (iv. 12, 13) has been so applied by many commentators; and this interpretation is plausible; but our faith in it is shaken by observing, that where St. Paul (Eph. vi. 17) seems to personify the Word, by calling it the "sword of the Spirit," he does not use the ambiguous λόγος but ρῆμα, as if on purpose to prevent that interpretation; and that when St. Peter (Acts x. 36) speaks of the word of God as sent to the children of Israel, he employs them both, lest the reader should think of the personal Word. Some have supposed that the term was borrowed from Plato: and it is certain that in the works of Philo, the imitator of Plato, the titles and operations assigned to the Logos, bear a remarkable resemblance to those which are given to the Son of God in the New Testament. But it is not probable that the works of Philo had been read by St. John: it is more likely that the Gnostics having given currency to the term, John adopted it, not out of any preference for it, but that he might correct their errors by defining it. They were even in his time in Ephesus, where he wrote his Gospel to oppose their errors; and this opinion is strengthened by the knowledge, that not only Logos, but Life, Truth, Only-begotten, Fulness, (*q. v.*) which all occur in the introduction to St. John's Gospel, were terms of Gnostic theology. In borrowing the term it must have been the object of the Evangelist to put upon it a new meaning. According to the Gnostics, the Logos was only an inferior emanation; St. John shews, that he proceeded immediately from the Deity, and was himself God; that Life and Truth were not other emanations, but only other names for the Logos; and that this Logos, who was the Creator of the world, became incarnate in Jesus, the son of Mary, and was thus the Christ.' See Dr. Macbride's 'Lectures on the Diatessaron,' § 3. See also the IInd 'Art. of Religion,' 'Of the Word, or Son of God,' &c.

WORDS, THEOLOGICAL, (*Variety of Senses in*). 'There

is,' says Dr. Barrow, 'a strong enchantment in words, which being (although with no great colour of reason,) assumed, do work on the fancies of men, especially of the weaker sort.' The same author says, 'Words, innocently or carelessly used, are by interpretation extended to signify great matters, or what you please.' Some persons who feel the force of this writer's remarks, have, in consequence, laid down the following rule,—that, in looking to *ancient*, as well as *other* writers, we must carefully examine when a word is used by them in different senses, (as for instance, the word 'Sacrifice,') what is the sense they intended in the passage adduced? If, (they urge,) we place in juxta-position various passages from various writers, merely because the same term is found there, and then reason as if this term had in all cases the very same meaning, no great dependence, surely, is to be placed in our conclusions.

WORKS, GOOD. The doctrine of the church of England on good works is contained in the XIIth 'Article of Religion.' That Article may be regarded either as a protest or antidote against Antinomian doctrine, the system that inclines men to regard moral good and evil with indifference, or to conceive that God can do so. Be the cause, however, what it may, the fact is certain, that plain, open, thorough-going, Antinomian doctrine is not generally popular, even with men of depraved character. Much greater is the danger (as it appears to many) of men's falling *practically* into a careless inattention to their moral conduct, than of their theoretically maintaining that moral conduct is a matter of indifference; error being ever the more dangerous, the more it is mixed up with truth. Now, it is most true, (say many,) and a truth of great importance, that 'good works'—external actions of any kind,—so far from having any claim to be considered as meritorious, are not, properly, to be regarded as even intrinsically virtuous. Even the heathen moralist distinctly taught that it is the disposition of the agent that alone can, in strict language, be called virtuous or vicious: and it is true, also, that even the best moral dispositions and habits can claim no reward as a matter of right, at the hands of God. The branch cannot boast itself independent of the vine which affords it all its nourishment, even Christ; on whose body we are engrafted, through faith, and by whom we are enabled to bring forth fruit.

But (it is further argued) if any one, while he dwells con-

tinually and very strongly (as every Christian teacher ought to do) on justification by faith,—if he is satisfied with just inserting an incidental salvo, by saying, in substance, that notwithstanding the worthlessness of our good works, nevertheless, it is to be expected that a sincere Christian will lead a moral life,—great danger will result of men's substituting a mere abstraction of Christian virtue for the practical exemplification of it in their lives.

It deserves to be noticed that the term 'good works,' in various ages and countries, has come to be emphatically applied in the sense of *external ordinances*, and compliance with *positive rules*. An error, very nearly the same, had crept in among us, to a vast extent, before the Reformation. 'Good works' had come to signify, principally, if not exclusively, pilgrimages, fasts, genuflections, and ceremonial observances of various kinds: and hence our Reformers used much the same language as the Apostle Paul, with the same meaning, and on a like occasion.

WORMS, EDICT OF. An edict passed at the Diet assembled at Worms, A.D. 1521. Luther was called before the Emperor, Charles V., and the princes assembled at this Diet, in order that his cause should be publicly heard,—sentence was passed against him,—he was declared a member cut off from the Church, a schismatic, a notorious and obstinate heretic. The edict, however, was never acted on; it was treated with indignation and contempt by all who had any regard to the liberties of the empire, or the rights of the Church.

WORSHIP. The expression of the veneration and homage due to the Divine Being. The word was used formerly in a more extended sense, including the respect paid to human creatures: it is used in this sense in the Marriage Service of the church of England, as also in some passages of the Bible. (Psalm lxxxiv. 12; Septuag. 1 Chron. xxix. 20; Luke xiv. 10.)

WORSHIP, CHRISTIAN. The extreme simplicity of the Christian worship must have often struck the ancients, (as, indeed, it does the Mahometans and idolaters of the East, at the present day,) as contrasted with the numerous and often splendid rites and religious observances of all others. The sacraments of Baptism and the Lord's Supper are very simple, not burdensome or elaborate, ceremonies; and of these, one only was appointed to be observed repeatedly: the public worship was left to be prescribed and regulated in all its parti-

culars, at the discretion of the governors of each separate Church, in each country and age. No sacrifices, no peculiar meats, no incense, or outward sprinklings and purifications from legal defilement to be repeated from time to time; no temple, except the hearts of the worshippers themselves; no priest, except their great High Priest in Heaven;—were instituted in the Gospel dispensation. If then, it should be asked, what is each Christian, in every age and country, to do *as* a Christian:—by what outward acts and demeanour is he to manifest that devotion which the Jew and the Pagan proclaimed to the world by their ceremonies and observances;—what are the external indications of the sincerity in his worship, that is, in his devotional exercises, (the *θρησκεία*.) of the true Christian, —the Apostle James answers the question, (i. 27,) ‘Pure religion,’ &c.

WORSHIP OF SAINTS. The worship of saints as *supposed intercessors with God*, grew up with the reverence paid to relics. ‘If such virtue resided in their earthly and perishable remains, how great (it would be argued,) must be the power wherewith their beatified spirits were invested in Heaven! The Greeks and Romans attributed less to their demigods, than the Romish church has done to those of its members who have received their apotheosis. They were invoked as mediators between God and man; individuals claimed the peculiar protection of those whose names they had received in baptism; and towns and kingdoms chose each their tutelary saint. But though every saint was able to avert all dangers, and heal all maladies, each was supposed to exert his influence more particularly in some specific one, which was determined by the circumstances of his life or martyrdom, the accidental analogy of a name, or by chance and custom, if these shadows of a cause were wanting. The virtue which they possessed they imparted to their images, in which indeed it was affirmed that they were really and potentially present, partaking of ubiquity in their beatitude.’ (Southey’s ‘Book of the Church,’ ch. x.) Saint worship, which had until that time continually increased, was about the year 909 universally practised, and in high repute. Many churches and monasteries were erected and richly endowed in honour of these imaginary favourites.

The ‘invocation of Saints’ is pronounced by our Church in the XX IInd ‘Article of Religion,’ (‘Of Purgatory,’) to be a silly and unscriptural practice.

400 YEAR, ECCLESIASTICAL—ZURICH REFUGEES.

YEAR, ECCLESIASTICAL. See CALENDAR, FASTS, and FESTIVALS.

ZUINGLIANS. A branch of the Reformers so called from Ulrich Zwingli, a Swiss divine born in 1484. Zwingli taught (1525) that the Lord's Supper is a symbolical commemoration of the one meritorious sacrifice of Christ, agreeing nearly with Carlstadt and the other opponents of Luther; the last-named Reformer maintaining consubstantiation, (*q. v.*) See also, EUCHARIST, LORD'S SUPPER, REAL PRESENCE, and TRANSUBSTANTIATION.

ZURICH REFUGEES. When Mary came to the throne, she persecuted the favourers of the Reformation; more than a thousand of whom sought refuge among the Protestant churches on the continent: many of them settled at Zurich. When they had returned home upon Elizabeth's accession, A.D. 1558, they kept up a close correspondence with the magistrates and ministers who had entertained them during their sojourn at Zurich. Their letters, preserved in the Zurich archives, have been published by the 'Parker Society;' at least a large portion of them; those, namely, written during a period of about twenty-one years from the accession of Queen Elizabeth. 'To them is added a letter of later date, written in 1590, by that monarch to the thirteen Swiss Cantons; as are also a few letters from Peter Martyr, Bullinger, and Gualter, in reply to some of those of our own reformers above-mentioned. The last-named contain the sentiments of these divines upon the questions by which the church of England was agitated at that period.' See *Introduction to the Zurich Letters*, 1842.

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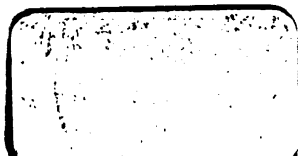
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